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ASTROLOGIA MVNDA

OR

ASTROLOGY

In it's PVRITY:

BEING A

Short but Compendious

INTRODVCTION

To the Iudging of the

ANNVAL or YEARLY

REVOLVTIONS

OF

The WORLD; by which,

AS ALSO

ECLIPSES,

Great CONIVNCTIONS, COMETS,

AND

BLAZING-STARS

Are Iudged (by the ordinary Courſe and Order of NATURE) the general accidents of Countries, Kingdoms, Provinces and Cities, alterations of Kingdoms and Empires, Laws and Cuſtoms, cauſe of Plenty, Dearth, Wars, Peace, Health, Sickneſs, alteration of the Ayr, and (to be ſhort) of all things appertaining to the life of Man in a natural way; wherein the Infinite Wiſdom of GOD is ſeen manifeſtly in the Government of the World by the Influence and conſtant Harmony of the Celeſtial Planets and Stars; the Innocency, Legality and Purity of the Art demonſtrated, and proved by Demonſtration of the Inevitable Events of the Heavens, ſo long as GOD upholdeth the order and courſe of Nature unperverted; And the Students thereof conſequently proved rather Divines then Conjurers or Practiſers of what is unlawful.

By WILLIAM RAMESEY, *Gent.*
Student in *Aſtrology*, *Phyſick*, and the moſt Heavenly and *Sublime Sciences.*

Tempora Mutantur nos & Mutamur in illis.

LONDON, Printed by *R. W.* 1653.

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DOMINO NON MINVS
VIRTVTE SVA QVAM GE-
NERIS SPLENDORE,

DOMINO

MOVNTAGVE BERTY

COMITI DE LINDSEY;

DOMINO DE

WILLOVGHBY DE ERESBY,

ET

TOTIVS *ANGLIÆ*

SVPREMO CAMERARIO,

Salutem in Perpetuum.

DOMINO SUO

MVLTIS NOMINIBVS OBSERVANDO

HANC SUAM

ASTROLOGIAM

MVNDAM

SUBMISSE DEDICAT

Wilhelmus Rameseus.

TO THE

Right Honorable and truly Noble

Montague Berty,

EARL of *LINDSEY*, LORD *WILLOVGHBY* of *ERESBY*

AND

LORD HIGH CHAMBERLAIN

OF

ENGLAND.

My LORD,

Did not your Honours Merits claim this fourth and chief Part of my Labours as Your due, I durst not have assumed that audacity as to implore Your Honours Patronage; for as I have humbly made choice of the three preceding most Noble Heroes, So (my Lord) lest yet notwithstanding my Fabrick should at length fall to the ground, (which it must inevitably do, unless Your Honour pass by the presumption and unworthiness of the Penner) I humbly presumed to crave Your Honours Patronage and support thereof (craving pardon for this my Simile) being the main pillar on which I desire

it

it ſhould be built and upheld) not queſtioning then, but Your Honours Vertues and moſt Excellent Endowments will adde ſuch a luſture to the whole, that the beholders will not queſtion the inſufficiency or unworthyneſs of Me the Author, nor further call the thing it ſelf in queſtion, but with all aſſured confidence accept thereof as moſt worthy and immaculate, which in it ſelf I preſume to conclude it is, how ever my weakneſs and inſufficiency hath expreſſed it to the World; the which as I queſtion not but Your Honours piercing Judgement will diſcover, ſo I hope Your Honours Munificent goodneſs will paſs over and pardon.

I muſt confeſs (my Lord) the ridiculous and baſe Mercenary practiſes of ſome that have pretended to the knowledge of this ſublime Science hath brought the whole Art into contempt, and in queſtion with the ignorant therein, and ſuch as are not able to diſtinguiſh between the uſe and the abuſe of a thing, or the purity of the thing ſtudyed, and the corruption of the Student; whereby the very word *ASTROLOGY*, under which this moſt heavenly Science and peece of *NATVRAL PHILOSOPHY* is expreſt, is become both odious and ridiculous to moſt of the rural now living; but ſuch is Yout Honors Magnanimity, that the Traduced ſhall not without diligent examination and evident witneſs be condemned, nor aboliſhed Your Honours Preſence, not making Tradition, but Truth and Experience the guide and ground of Your Judgement.

I ſhall not need here to ſpeak ought in the behalf of the whole Science, which I have endevoured in theſe my labours to purifie from its droſs and feculency, ſince in the preceding Epiſtles, and the firſt Book, I have hinted both at its Verity, Excellency and Validity; but only of this ſubſequent Diſcourſe, which now after my great care and indefatigable pains being produced, I am by an happy guſt drawn

to

to this Anchorage, and crave Your Honours acceptance and Patronage.

It is an Instruction to the whole General Part of that Liberal Science which is called *ASTRONOMY* or *ASTROLOGY*, the which together with *PHYSICKS* make according to *Aristotle*, 2. *Phys.* 2. *Cap.* but one intire Science; for he throughout all his works indifferently useth the Name of *ASTROLOGER* and *ASTRONOMER*, and *ASTROLOGER* and *PHILOSOPHER* for one and the same; and amongst all Ancient and Learned Writers *Astrology* and *Astronomy* have been received for one and the same Science, though distinct parts or properties, as hath been hinted at in the first Book of this Volume, and the 2. Chapter.

It containeth four Sections, the three first treating of the *Revolutions of the Years of the World*, and the fourth and last of *Eclipses*, *Comets* and *Blazing-Stars*, and *the great Conjunctions of the Planets*, by which we are taught how to judge of the order and course of Nature, and the Government of the World; as the general accidents of the World, and the alterations therein, the change of Laws, Customs, Empires and Governments, the alterations of the Ayr, the cause of Plenty, Scarcity, Health, Sickness, Peace, Wars, *&c.* We may also hereby most manifestly see the infinite Wisdom, Providence and Government of GOD in the whole Vniverse by the constant Harmony and Celestial influences of the *PLANETS* and the *STARS*, whose Portencies, so long as GOD upholdeth the order and course of *NATVRE* unperverted, must inevitably prove true and effectual, they being never frustrated but by Miracle. My Lord, this is the *ASTROLOGIA MVNDA*, the *Pure Astrology*, which the *Patriarchs* and the Antient Fathers studyed and contemplated: by which the *Babylonians*, *Arabians*, *Syrians*, *Egyptians*, *Grecians*, *Persians* and *Lacedemonians* ruled and became famous and glorious to the whole World, and

there-

therefore (My Lord) as being the chief and moſt exquiſite part of theſe my undertakings, I have placed it laſt, that ſo it might not be attempted by any that are unacquainted with the preceding Diſcourſes, which ſerve but as it were Introductions hereunto, for which cauſe (My Lord) it is that I humbly preſume to lay it at Your Honours Feet above any others, being ſo nerely bound to Eterniſe for ever Your late Honorable and Vertuous Conſort of happy memory, doubting not but by the unparalleld ſplendour of Your Honours ſurpaſſing Endowments, it might be exalted to that hight of Honour as to be but accepted into Your Honours Preſence, which will be a perpetual Fame unto it and him, who in all humility Preſents it to Your Honour, and from thence aſſumes that Honour as to ſubſcribe himſelf

My Lord,

Your Honours moſt

Humble Servant

William Rameſey.

To the Studious Reader.

READER,

IN this following Diſcourſe is preſented unto thee the chiefeſt knowledge of the whole World, and the Myſteries of Nature; ſo I call them, becauſe they ſeem no other then Myſteries, and ſtrange unto us whilſt we are Ignorant in the cauſes thereof; In this peice thou mayeſt read the time paſt, preſent and future, the whole Government of the World from its Creation to its Subverſion in a Natural way, by the *Revolutions of the Years of the World*, *Eclipſes*, *Comets*, and *great Conjunctions of the Celeſtial Planets*, and all accidents that ſhall happen in any Year, whether good or evil, whether Wars or Peace, and who ſhall overcome, whether Sickneſs or Health, Plenty or Scarcity, what ſhall be the condition of Kings or Grandees, and thoſe that are placed in Authority in any Region or Kingdom, as alſo of the Beggar, and ſuch as are of low and poor degree, the ſtate of the Commons in any place, the wealth and proſperity or want of any City, Town or Village, and of all things belonging to Man, alſo of Rain, Hail, Snow, Froſt, Dew, fair Weather, Tempeſts, Storms, Thunder, Lightnings, Earthquakes, Apparitions in the Ayr, and alterations therein, and the cauſes of all theſe; and to be ſhort, thou haſt here *Jaſons Golden Fleece*, and the greateſt riches of Divine Knowledge and Learning that any Man [that is Philoſophically given] can wiſh or deſire; hereby thou ſhalt not only with *SOLOMON* know all things under the *Sun*, but be able to Govern the World with *Solomons* wiſe man, and not with *Phaeton*. Wherefore leſt it ſhould be attempted by any ſuch giddy raſh Yongſters, I prefixed theſe preceding Books; that ſo this may be made the more plain, and thy deſtruction thereby avoided, I mean the groſs abſurdities thou wilt be ready to run into, as alſo that thou mighteſt not be lulled aſleep with ſelf-conceited ignorance; read it therefore warily, and with attention, but firſt be throughly informed of the Nature and Quality of every Sign, Planet and Configurations thereof, which thou haſt delivered thee in the ſecond and third Books, and then there is no queſtion but thou wilt ſoon attain to this moſt heavenly and delectable Science; the which that thou mayſt be the better enabled, let me adviſe thee to ſeek firſt the true Knowledge of thy Creator, and then afterwards ſtudy to ſee him in his Nature and his Works; for perhaps

otherwiſe

otherwiſe thou wilt be apt to attribute all to *His great Hand-maid NATURE*, and ſo rob him of the glory moſt due unto him: Yet upon better conſideration, I cannot ſee but even the moſt rural in Divine matters muſt needs acknowledge (if they throughly underſtand the Myſteries of this Science) ſome Superiour and Divine Power, although they cannot be led to the perfect knowledge of him; and this we have found in moſt Philoſophers in former ages, eſpecially in *Plato*, who for his rare knowledge in Divine matters which he attained to by his ſtudy in Philoſophy, was termed *DIVINE PLATO*, the which Title he very well deſerved, as will appear to any that ſhall peruſe his labours: And this may ſerve very well to reprehend ſuch Carpers at Humane Sciences, and the Students thereof that think it is impoſſible for them to be ſeen in ſuch matters without being Heathens; for if I may deliver my judgement, I think it will be a means rather to induce them to acknowledge a Divinity, and to draw them neerer to the knowledge of the Creator, the which I can experimentally aver to be true, if they be any thing firſt grounded in Chriſtianity: Reader, I ſhall here ſay no more, but wiſh thou mayſt make no worſe a uſe of theſe my labours then I intended in my publiſhing thereof, and remain

Thy Loving Friend,

William Rameſey.

ASTROLOGIA MVNDA,

OR,

Pure Astrologie:

BEING

An Introduction to the Judgement of the Stars,

Touching all general Accidents and Events in this Elementary VVorld, portended by the Revolutions of the *Sun*, *Eclipses*, *Comets*, and *Great Conjunctions* in a Natural way and course of the Government of the Universe.

SECTION I.

Containing the Ground-work of Revolutions, considerations before Judgement; and the true Significators of such things as are necessary to be judged of in this manner of Work.

WE shall desire the Studier and Well-willer to this most Heavenly and delectable Art seriously to consider and weigh the subsequent Rules, since this general part, and it only (as you have sufficiently heard) is to be accounted ASTROLOGIE in its purity without fallacy or abuse.

Wherefore for the better illustration thereof, as also instruction of the well-willers thereunto, I shall in the handling of this our Introduction to the Judgement of Annual Revolutions of the World follow this Method.

The method the Author follows in this Book.

First, to demonstrate (since you have heard already in the Epistle the extent of Revolutions, and what general Accidents may be foreknown thereby in the Elements and Elementary World) *the ground on which Astrological Judgements are to be laid, or from whence to be deduced, for the predicting or knowing any accident or mutation in the World, and how many Schemes or Figures of the Heavens ought to be erected for the performance thereof.*

Secondly, what is to be considered before Judgement be given thereon, necessary for the accomplishment of the Work.

Thirdly and lastly, most rational and authentick Rules deduced from natural causes, how to judge of all accidents whatsoever portended by Revolutions of the years of the World, which (notwithstanding you have already heard them expressed) by reason some of the Antients have reduced them excellently to four heads, I shall thus further illustrate.

What accidents are portended by Revolutions of the years of the World.

The first, denoteth such accidents as are visible in this World, and to every mans sight obvious, and common to every one, as any Epidemical or general thing, fertility and sterility, rain, hail, storms and the alteration of the ayr and weather and such like.

The second, such as are invisible in the Elementary World, either general or particular, as are Earthquakes, Thunders, Floods, &c.

The third, things peculiar to one single Nation or People, as Wars, Peace, &c.

The fourth, relateth to such things as happen in the ayr, such as are fiery apparitions, Lightnings, Comets or Blazing stars, and such like, &c.

Chap. I.

Shewing the Ground-work on which Astrological Iudgements for the judging of Revolutions are to be built, and how many Schemes or Figures of Heaven ought to be erected for this Work.

The Groundworks from whence Astrologers raise or derive their judgements of future accidents, and events in the elementary world.

IN this matter the Ancients (in those days wherein the Art remained obscure in some points) have had divers opinions, some grounding their judgments in these businesses on the Ascendent of the Law, Nation, Commonwealth or Kingdom, concerning which they have undertaken to write, and others on Eclipses, and great Conjunctions, the which although considerable in some matters, and to be taken also into consideration in every annual Judgement; yet the true time from whence Judgement is to be raised for the exact knowledge and predicting of future natural events in the Elements for any year, is when the *Sun* enters the first point or minute of *Aries*, which as you have heard is the first sign of the Zodiack, and (in the 24. Chapter of our Second Book *Of the Judgement of the Stars*) that the *Sun* was in this very sign, and in this very *punctum* at the first Creation, and therefore (I say) it is all the reason in the World his return thereunto every year ought to be the chiefest ground on which Astrologers are to build their judgements, touching the Natural events of all sublunaries; especially since he is (as you have been shewn in the first Book) *Fons Vitæ* the Fountain of life, and *Anima mundi* the soul of the World, by which all things, as well Vegetatives as Sensitives have their subsistence and vivifying nourishment.

Besides we see that when the *Sun* enters this Equinoctial all things increase and flourish, the Trees and Earth grow green and blossom, and also fructifie by degrees afterwards, which may also prove unto us the manifest certainty of that

that opinion, or rather affirmation of the Antients that the *Sun* was in this first sign at the Creation of them; and truly, if we will be regulated by reason, it will be sufficiently proved by the very Word of *God*, which although not expressly *in terminis* testifying so much unto us in plain words, yet will the Text delivered in the first of *Genesis* verse 11. be sufficient together with the sequel, verse 12. shewing the effect, be enough in all reason to evince the Carpers at both this *Art* and Artists tenets, which for the most part are guided by passion, errour and tradition in all their discourses they publish against them.

So likewise on the contrary, we see when he enters *Libra* which is the sign opposite to *Aries* and the other Equinoctial, all things decay and diminish in their vegetative vigour; the earth becomes as it were barren, the leaves fall from the Trees, &c. See more of this in the first Book.

Thus have you heard the time of erecting your Scheme for your Work; now you are further to note thus much, that your Figure of Heaven be exactly set for the Region or place on which you would give Judgement, having first punctually taken the Elevation of the Pole. How to erect the Scheme.

And then having also reduced the Planets and Dragons-head to the instant of time the *Sun* enters the aforsaied point, and erected your figure according to Art and placed them therin, you may proceed to Judgement. How to place the Planets therein.

Yet first take this for a Rule; if your ascendent at this time be a moveable sign, then must you not content your self with that Scheme alone; but for every quarter of the year must you erect another, this induring no longer then till the *Sun* enter the first point of *Cancer*, and from thence (as of the former you do judge of the *Spring Quarter*, comprehending *March*, *April*, and *May*, under the signs *Aries*, *Taurus*, and *Gemini*) may you know the events of the *Summer Quarter*, being *June*, *July* and *August*, under *Cancer*, *Leo* and *Virgo*; the third figure, for the third Quarter, and that which is termed *Autumnal*, being *September*, *October* and *November*, under *Libra*, *Scorpio* and *Sagittary*, is to be erected for the *Sun* his entrance into *Libra*; and then the last for the *Winter Quarter* when he enters *Capricorn*, which together with *Aquaries* and *Pisces* doth rule *December*, *January* and *February*. *Note.*

If your Ascendent at the *Suns* ingress into the first point of *Aries* be a common sign (you have already in the Second Book Chap. 24. been shewn which signs are common, also which are movable, and which fixed, wherefore we shall not here make any repetition) then must you erect two Figures, that of the ingress into *Aries* continuing in force but the first half year, *viz.* but till the *Sun* enters the first Punctum of *Libra*, for which time you must erect a Scheme for the other half year, and for the knowing of the effects portended thereby. If it be a common sign, two are necessary to be framed.

But if your sign ascending be fixed, then will that figure serve for all that Revolution, or to the end of the year, *viz.* you may thereby undertake to predict or acquaint your self with all matters signified thereby, even till the next ingress, without erecting any figure of the *Suns* ingress into the other points. If it be fixed, that alone is sufficient

Thus much for your foundation and Platform, *viz.* the Schemes; but first now before thou layest one stone, let me advise thee to acquaint thy self well with these following necessary considerations, and then mayst thou safely and with more judgement go through with thy work.

Chap. II.

Containing some necessary considerations before Iudgement.

LOok that you can readily and exactly distinguish of your true significators, as which House and Planet denotes the King, which the People, which their Assistants, and which their Enemies, &c. and from whence you are to inquire of the fertility and sterility of the Earth, Wars or Peace, or any other Accident; otherwayes you shall never be able to come to any perfection in this most Divine Science.

Ever be sure you weigh well the Fortitudes and Debilities of your Significators, as how they are essentially and accidentally dignified (which you are sufficiently taught in the eight Chapter of the Second Treatise) how located in the Figure of the Heavens, and how Aspected benevolently or malevolently by the Fortunes or Infortunes, and so judge according to the Nature of the Planet afflicting or assisting your Significator, good or bad, as the signification and nature of the Aspect, Planet, Sign and House wherein he is denotes, and the signification of the Planet to which he transfers his light.

♄ and ♂ not always evil, neither ♃ and ♀ ever good.

Do not conclude *Saturn* and *Mars* alwayes Malevolents and Infortunes, and *Jupiter* and *Venus* ever Fortunes and Denoters of good; for as it may happen, they may be (contrary to this general and simple opinion) Fortunes and Infortunes as they may be posited in Houses, and be Significators, as you have been already shewn in the first Chapter of the first Section of our Introduction to Elections.

The vanity of the opinion that ♄ and ♂ are always bad, and ♃ and ♀ good.

As for example, in the *Suns* ingress into *Aries*, I have *Libra* ascending, or *Aquaries* or *Capricorn*, and *Saturn* located therein; I must not hereby, because *Saturn* is Naturally evil, judge the condition and state of the People signified by the Ascendent to be evil and unfortunate this year, but contrarywise (other testimonies concurring) they will be in a most prosperous and gallant condition.

For you must know a Planet in his own house is strong and advantagious, according to the old Proverb, *The Devil is good to his own Children*; and so contrarywise *Jupiter* in my Figure at the ingress is in detriment and afflicted, and Significator or Planet from whence I am to inquire of fertility, and in *Square* or *Opposition* of other Significators, which also concur to the same signification; must I from hence because *Jupiter*, who for the most part is good, and in his own natural inclination free from mischief, affirm or conclude the year to be fruitfull and free from any want or penury? No, but because he is the Significator this year of this matter, and in detriment, retrograde, in his fall, afflicted, impotent and weak, I judge the clean contrary.

For I am to judge according to his signification and ability at that time, not according to his natural signification; for otherwise we should make most manifest contradictions, and confound our selves both in judgement and reason, to make *Saturn* aud *Mars* the only Workers of iniquity; for we see clearly all the evils in the World are not of the Nature of these two, which would of necessity follow, were this admitted; but some are Jovial, some Venereal, and a third sort Mercurial, others participating of the Nature of the *Sun* and again of the *Moon*.

But

But to clear this point yet more fully, (for I would not have the ingenious thus misled in so gross an errour) admit *Jupiter* or *Venus* bear chief Rule of the eighth house, which you know hath signification of death and mortality; and I finde by several consequences and reasons in nature the Heavens do incline to such mischief: shall I barely because one of these rules that House conclude contrary to all sound reason and manifest testimonies, the year will be rather healthfull? Believe it, I shall refuse thus to do, for every Planet must perform that whereunto it is ordained; *Venus* is now to denote death, as being Lady of the eighth, and therefore in such years I ought thus to judge.

Yet thus much I shall follow her nature, as to say there shall be much mortality or death amongst the People by reason of voluptousness, or Venery and such like, because she hath naturally such signification: In like manner if *Jupiter* be Lord of the eighth, and mortality that year denoted, I shall (notwithstanding he bears rule in that part of the Heavens) thus judge as hath been said, *viz.* death and mortality, but the nature thereof I shall take from his natural signification, as by corruption of Blood, Feavers and the like, I shall say is this mortality to be occasioned, &c.

In the next place you are to have a special care to be well instructed in the nature of every Planet and House; wherefore be thou sure to have the exact knowledge of the second Treatise it being Introductory, before thou adventurest thus far, least thou be discouraged from ever attaining to the perfection of this study, which I am certain thou wilt never do, if thou beest not therein very perfect; wherefore let the first eight Chapters thereof be perused over and over, and then proceed.

Judge not upon every light testimony, but according to Reason and Art do thou order thy matter; for the more assurances and testimonies you have on any matter and concurrences in causes, the more affirmatively may you deliver your conclusions.

Fear God, study Nature, follow the Rules of Art, be knowing therein, and be ignorant in the vanities of the course of the World, and thou shalt come neerest unto Truth, and infinitely augment thy knowledge.

In your judgement of the *Suns* ingress, joyn also in consideration with it, the significations of Eclipses, great Conjunctions, Comets and Blazing-stars, if there be any either preceding or coming after it; for be assured these things never happen but before some notable change and alteration in the World.

Remember that according to the Debility and strength of your Significator you are to judge of the condition of any person, the people, or thing whatsoever thereby signified, and you have attained to a great help: but now least you should be still to seek in the true understanding of the Significators necessary in this manner of Judgement, I shall (notwithstanding what hath been delivered in the Introduction or Second Book of these our labours) here beneath clearly demonstrate them unto thee.

CHAP.

Chap. III.

Shewing which are the Significators of the King, People, their Enemies and Assistants, in any Revolution of the years of the World.

LArgely have the Antients treated of these matters, yet some therein have come very short, and to little or no purpose troubled their heads, leaving still the Student both in doubts and errors; wherefore according to the sincerity of my first undertakings, I shall here indeavour to undeceive my Readers touching these particulars, and impart unto them the truth and surest rules for the judging thereof.

I shall first give you some of their Instructions, and then my own, or such as I in my judgement hold to be most rational, that so thou mayst be the better able to distinguish tryth from falshood.

Note that those in Authority are understood by the tenth house, when there is no King.

We shall begin with the Significator of Kings (but you are to note that in any Nation where no such are, the Grandees or chief Rulers of the times are to be understood) the which say they is thus to be known or found.

Look to the Lord of the tenth house in your Figure at time of the Revolution of the *Sun* into the first point of *Aries*, who if he be free from Combustion, Retrogradation, Impedition, and such like, and within five degrees of the cusp of the tenth, either before or after, *viz.* within or without the house, he shall without doubt be the Kings Significator, or chief Rulers, without any farther inquiry; but if he be any ways impedited, as in Detriment, Fall, Combust, Peregrine, Retrograde, or besieged, &c. he shall not be significator of the King or Chief Rulers.

Have recourse then to that Planet who hath Exaltation in the Sign of the tenth, and if he be within five degrees of the cusp (as you have heard) and in no sort impedited or afflicted, thou shalt conclude him to be Significator of the King; but if he be impedited or afflicted *(as abovesaid)* he shall not be Significator.

But now, you must regard the *Sun*, the Planet that is Almuten of the tenth, the Planet placed within five degrees of the cusp thereof (if any such be) or the Lord of *Part of Government*, the which if you finde (first beginning with the *Sun* and then considering the rest as they are set down in order*)* placed and dignifyed essentially, or free from affliction (as you have heard) he shall be Significator of the King, otherwise not.

The Rules of the Ancients in this particular are not to be grounded on.

So that then by these their Rules *(*omitting many such like Instructions for brevities sake) there shall no Revolution whatsoever, though never so bad or mischievous, in the least have any relation, or extend unto the King or Chief Rulers of any place, as if they were excusable from misfortunes, or the Heavens afraid to molest or afflict them, which must needs be if these Documents of the Ancients must be admitted authentick, who will have no Significator for them, but such as is free from all impediment, from which, consequently, we must conclude they shall never be molested or disturbed by Wars, Commotions, Insurrections, Losses or Crosses whatsoever, which I could wish were true, but we can wofully testifie to the contrary: besides to affirm it, were both ridiculous and prepostrous.

For

For the Grandees of the Earth, although never so great and proud, yet they must know (with us) they are but men, and such too, as are not excused from the harmonious configurations of the Celestial Planets and Heavens.

The greatest Potentate in the World is not free from the influence of the Heavens and stars.

But the Ancients, although they have deserved by their writings infinite applause from all ingenious and judicious souls; as also high esteem, for both their care and learning; yet in this particular they have come short (for the generality of them I mean) and therefore if in this I dissent from them, as also in some other of their Rules, I desire to be excused, since I know no Reason why in every Age and in every study there may not some one or other, not only finde out some failings of ancient Authors, but also correct them, nay far exceed them, though perhaps in every particular they may again come short: for we see even the best Divines, the best Philosophers, and Physitians have been corrected, and in some things amended, and so also the Astrological Philosopher may come short of another that stands upon his shoulders.

The true significators of Kings and Rulers, after the opinion of the Author.

Wherefore then know, that the true significator of the King or chief Rulers, is the tenth house of Heaven at the time of the *Suns* ingress into *Aries*, the Lord thereof, and the Planets therein posited; but more especially, the cusp of the tenth and its Lord, whether well or ill disposed it mattereth not: These in any Revolution to the end of the World shall still be Significators of the King or Rulers particularly, and the *Sun* and *Saturn* in general, but more especially the *Sun*.

The true significators of the People of any Nation, in any Revolution of the years of the World.

In like manner, look what ever sign ascends at the time aforesaid, *viz.* the *Suns* ingress into *Aries* in any year, and that sign, together with its Lord, shall particularly denote the common People of that Kingdom or Nation for which your Scheam is erected, and shall be their significators, and the *Moon* generally, as the *Sun* is the general Significator of the Rulers.

In declaring unto you the significators of the Enemies of both King and People in any Revolution, I might also shew you the defects of some of the Ancients, but I should rather choose (though I had not a desire to be as brief as may be) to pass them over in silence, they meriting so much at our hands otherways; wherefore let us to our business.

Of the enemies of King and people in any Revolution.

See that in every Revolution of the World you have regard to the opposite house signifying your Significators, as the seventh house denotes the open Enemies of the Common People and King in a hostile way; the twelfth house their private, and the ninth house the secret Enemies of the King or Rulers, because (as you have heard in the 42. Chapter of the Second Book) it is the twelfth from the tenth.

Of their assistance, &c.

Even so, as the second house signifies the wealth and assistance of the people, so doth also the eleventh the Kings ayd, wealth and assistance; the eighth the assistance, ayd and wealth of their open enemies, &c. as you have been fully instructed before in the same 42. chapter.

CHAP.

CHAP. IV.

Of the Significators of Rich and Noblemen, the Kings Standard or Armour-Bearer; also Clergy-men, and of Students, Merchants, Lawyers, and Women in general: also Fryers and Monks; and these according to the significations of the Planets.

I Shall here only give you the general Significators of these according to the Antients, as brief as may be, that I may proceed to the second Section, having at large spoken of them already in the second Book.

Wherefore know, that Rich and Noblemen are signified by *Jupiter* and the Lord of the sign in which he is located at the *Sun* his ingress into *Aries*.

Souldiers, Armour or Standard-Bearers, Generals of Armies and the like, are understood by *Mars*.

The ninth house and the Lord thereof, denote Clergy-men particularly, and generally they are signified by *Jupiter*: Also Judges, and the graver sort of men.

Students, Merchants, and Lawyers, and Scribes, Clerks, and all Pen-men, Picture-drawers, and ingenious wits; also youth and young men in general, are signified by *Mercury*.

Venus generally denotes women and all females (see chap 5. Book the 2.) and the *Moon* the vulgar and rural sort of People: as the *Sun*, you have heard, doth Emperours and Kings.

And lastly, all such as live obscurely and devoutly to the service of God, as Monks, Abbots, Fryers, and the like, amongst the Papists (as in the 1. chap. of the second Book) and amongst us such as slight all things in the World, in comparison of Gods Service and Divine Meditation, are signified by *Saturn*. As touching Cities and Countries subject both to the signs and Planets, you have also fully heard them declared in the Second Book, where we treat of them.

Now to know the state and condition of any of these in a general way in any Annual Revolution, you have no more to do but this; look to your significator, from which judgement is to be required, and see if he be essentially or accidentally strong or assisted, and judge according to his strength or debility good or bad to the parties signified; for if well dignified and located, good may be expected: if afflicted, and impedited, the contrary, &c.

SECT.

SECTION II.

Shewing the state and condition of the King or Rulers, and their continuation and durability in any Revolution; as also the condition of the People from the position and fortitudes of their significators. Also how to know the Lord of the year in any Revolution of the years of the World, and the significations thereof in the twelve Houses, Signs and Aspects of the Planets; also of the significations of the Head and Tail of the Dragon in any of the twelve Houses.

CHAP. I.

Of the state or condition of the King or chief Rulers and People in any Annual Revolution.

AFter thou art well informed of the true significator of the King and People, or any ones person or thing, concerning which thou wouldst judge of any future event, thou wilt be the better able to accomplish thy desires.

How to judge of the condition of the King in annual Revolutions.

Wherefore now to know the true state and condition of the King, People or any other, have regard to their true significators, as unto the sign of the tenth (if thou enquirest concerning the King, &c.) its Lord and the Planet or Planets therein posited; and some of the Ancients have said the *Sun*, *Part of Fortune*, and its dispositor are also to be joyned in consideration with them (thou mayst choose which thou wilt follow) and see how they are dignified, how aspected, and by what Planets, their nature, place in the Heavens, and nature of the sign from whence they aspect your significator.

If he be in *Sextile* or *Trine* of the Fortunes, and out of good Houses, thou mayst expect and judge from thence good; but if beheld by the *Square* or *Opposition* of the Infortunes, mischief is to be feared; if the aspects be good and from many benevolent Planets, judge much success; if otherwise, less; and so contrariwise much evil if your significator be several ways afflicted, &c.

To know the nature of the good or evil threatned.

If you would know the nature of the evil or good which is threatned by the assistance or debilities of your significator, look to the nature of the Planet afflicting, and the nature of the sign wherein he is located, and the part of Heaven in which he is placed, and according to their significations judge.

As for example, in your figure you have (ſuppoſe) the Lord of the tenth in the ninth, by which you ſhall judge ſome ſecret treaſon or plot againſt his perſon during that Revolution, becauſe it is the twelfth from the tenth, and ſignifieth ſecret enemies and plots; But if beheld by the Lord thereof by a malitious *Square* or *Oppoſition*, you ſhall ſay he ſhall undertake ſome Journey by which he ſhall endanger his life, or in the which ſome ſuch Perils ſhall happen; and if alſo at the ſame inſtant he be afflicted by the malevolent Aſpect of the Lord of the Eighth, which is the Fifth in the figure, no wiſe aſſiſted by the adjuvant beams of the Fortunes, thou mayſt then aſſuredly conclude him to be in great jeopardy of his life: and if other Teſtimonies concur, thou mayſt abſolutely pronounce death; for you muſt ſtill remember that according to the ſignification of the Sign the afflicting Planet is Lord of, and the Sign and place of heaven wherein he is, to pronounce the nature of the evil threatned; for we ſhall ſuppoſe the Lord of the Eighth before mentioned to be in the Seventh, which is the Fourth in the Figure, though Seventh from the Tenth, by which you may aſſuredly ſay that the evil, *viz.* the danger of death threatned, ſhall be occaſioned by the malitious and furious actions of his enemy, the Seventh houſe having ſignification thereof; and ſo judge of any other poſition; and contrariwiſe if the Aſpects and Planets aſpecting be Fortunes, and in good places of Heaven, judge the contrary.

The Condition and ſtate of the Common People in any Revolution of the years of the World, or any other.

So likewiſe judge of the ſtate and condition of the People having regard to the Aſcendent, its Lord, the *Moon* and Lord of the year, and if they be well placed and dignified, alſo well aſpected by the Benevolents, judge the condition of the common People or Subjects to be proſperous; but if you find the contrary, judge alſo the contrary. In like manner you may judge of any of the aforeſaid ſignificators, *mutatis mutandis*.

As if the Sign of the Eleventh, the Lord thereof, and the Planet or Planets therein poſited be eſſentially ſtrong and free from all manner of impediment, judge the condition of the Souldiers and aſſiſtance of the Rulers to be fortunate and ſucceſsfull during that Revolution; If otherwiſe, judge the contrary, and ſo of the reſt, &c.

Rules touching the Signification of the King.

If the Significator of the King be under the *Sun* beams, there is much danger (as ſay the Arabians) of his deceaſe in that Revolution; but I ſhould rather judge his Kingly power to be then neer Death or an End, or likely to be much eclipſed, for that there are many Significators to be conſidered for the judging of Death, which ought never to be pronounced upon one bare teſtimony; beſides, were this admitted, we ſhould conſequently conclude by the ſame rule, the Death of a whole Senate upon ſuch a poſition in ſuch an Ingreſs, they being ſignified by the ſame ſignificator, where there is no King, which were ridiculous in any one ſo to do; but I ſay that their power and glory ſhall be eclipſed and ſhaken, and perhaps overthrown at that time when any ſuch Poſition is found.

If the Significator be not as yet under the *Sun* beams, but within twelve or thirteen degrees entring, then judge this Cataſtrophe to be when he comes under his beames, or in conjunction with the *Sun* bodily.

The ſame alſo is to be feared when the Sign of the Tenth is *Leo*, and *Mars* in *Square* or *Oppoſition* of the *Sun*, or in corporal *Conjunction* with him, but more eſpecially if he be Lord of the Eighth, or therein located, or in reception or tranſlation of light with the Lord of the Eighth, or with *Saturn*, or any Aſpect, eſpecially if he be infortunately placed in the time of his Nativity or Coronation.

So likewiſe when the Lord of the year is in Combuſtion in the Tenth, this danger is threatned him in his own Dominions; but if he be thus afflicted in the Fourth or Seventh, the danger is to be feared and expected from ſome coming out of thoſe Regions ſignified by the Sign wherein the Lord of the Year is afflicted.

Know alſo that when in any Revolution the *Sun* is Significator of the Rulers of any place, and in *Square* or *Oppoſition* of *Jupiter*, they ſhall be envyed and moleſted by their own Houſhold Servants and Subjects; if there be any ſuch Aſpect betwixt the Lord of the Aſcendent and Lord of the Tenth, the Common People will alſo riſe up againſt their Superiors to reject them.

But

But if there be any friendly aſpect betwixt them, or reception, or tranſlation of light, judge the contrary.

How to know the ſeveral accidents to happen to any.

You may know the ſeveral accidents and the nature of them by your ſignificators coming to the place wherein the Infortunes were at the time of the ingreſs, or meeting with them in their ordinary motions, &c. and this of either King, People or any other; ſtill remembring to have regard to the Planet afflicted, and who are thereby underſtood.

If the ſignificator of the King or any other applyes to a malevolent Planet, or receive the light of one ſlow in motion, it threatens very much miſchief or death to the party or parties ſignified by your ſignificator.

To know the cauſe of any evil threatned.

Alſo if thou wouldſt know the cauſe of any evil or croſs to happen to the King or chief Rulers by the ſignifications of the Houſes, thou muſt be ſure thou beeſt well verſed in them, which thou mayſt learn in the 42 Chapter of our ſecond Tract in this Volume; as if the ſignificator be afflicted in the ſecond Houſe, or from Planets therein, judge the cauſe to proceed from the ſignification thereof, as Money, Wealth, Aſſiſtants, &c. if in the third, it is cauſed from or by Children, Kindred, Neighbors, ſhort Journeys, and the like; and ſo according to the ſignification of the other Houſes judge if it happen in any of them, and ſo likewiſe of any other ſignificator as well as the Kings, *Mutatis mutandis*; alſo of any other thing or accident let this be your rule, &c.

When it ſhall come to paſs.

Look when the afflicting Planet comes to the perfect *Conjunction*, *Square* or *Oppoſition* of your ſignificator, and at that time ſay the evil threatned will come to paſs, or when the afflicting Planet comes to the Cuſp of the Houſe ſignifying any perſon or perſons of whom thou wouldſt judge, or to the place, *viz.* degree and minute of the ſign wherein the Planet which is your ſignificator is located, and ſay then the evil ſhall happen, unleſs the fortunate aſpects of the benevolents thereunto at the ſame time prevent it; and if ſo, then alſo ſee what Houſe that fortunate Planet is Lord of, and where located, and of what, ſignificator, and judge the deliverance or prevention to proceed from the perſon, perſons or things ſignified by the nature and ſignification of the Planet, ſign and Houſe he is Lord of, poſited in, and is ſignificator of, &c. but if the aforeſaid *Conjunction*, *Square* or *Oppoſition* be in an angle, then judge the evil portended to happen when your ſignificator becomes combuſt of the *Sun*.

How to judge by the nature of the aſpects of the nature of the perſons ſignified by the Planet afflicting your ſignificator.

Further note, that if your ſignificator be afflicted by *Sextile*, judge the evil proceeds from ſuch as are pretendedly friends to the King, People or any which your ſignificator denotes, or from ſuch as are not thought or ſuſpected to be Enemies: if it be by a *Square* aſpect, judge the miſchief ſignified thereby to ariſe from ſuch as are clandeſtine and ſecretly Enemies; if by a *Trine*, from real Friends and Confederates; and laſtly, if by *Oppoſition*, by open and profeſſed Enemies.

Conſider alſo the Planet afflicting, and how dignified; as if a Planet in his own Houſe afflict the ſignificator of the King or chief Rulers, judge the evil to ariſe from their own domeſtick friends and alliance; if he be in his exaltation, ſay it will proceed from ſome of the Nobles, Princes, Dukes or ſuch as are in high power and authority, or near unto the Crown; if but in his triplicity, from ſuch as have their dependency on the aforeſaid Nobility, or are allied unto them; if in term, from ſuch as are inferiour unto theſe, as are Marqueſſes, Earls, Lords and the like; if in face onely, then ſay they are but Knights or Gentlemen: but if the Planet afflicting be peregrin and in no eſſential dignity, it ſhall proceed from ſuch as are altogether vile and baſe, or of no reputation or quality, having no honourable riſe or dignity; after the ſame manner may you judge (as you have heard) of the ſignificator of any other as well as the chief Rulers, by varying your rules according to art and diſcretion; but I believe you will never have much need of theſe curious rules of the Ancients.

What is ſignified by the retrogadation of any Planet in Revolution.

If your ſignificator be retrograde in any annual revolution, judge much trouble, impediment and anxiety to the perſons or things ſignified thereby.

As if it be ſignificator of the King or chief Rulers, it denotes much trouble and

detriment unto their perſons, and great fear of unthroning of them; likewiſe if it be ſignificator of the People (and ſo of any other) or if the Lord of the year be thus afflicted, ſay the condition of the People ſhall be very ſad and grievous, and much trouble and miſchief ſhall be to their Cities and Towns; and this ſhall more aſſuredly be, if your ſignificator be then in the terms of the Infortunes, and the unfortunate Planet afflicted alſo and indiſpoſed, for then ſhall the miſchief and trouble be the more grievous and troubleſome: So alſo if your ſignificator be in the terms of a fortune, if he be ill-affected, weak and in the Houſes of the Malevolents; but if he be free, the evil will be the leſs; eſpecially if he be in his own Houſe or Exaltation, or triplicity, eſſentially well dignified.

What Kings and Rulers may expect when their ſignificator or Lord of the tenth Houſe of Heaven in any Revolution is impedited.

Now as touching the ſignifications of the impedition of the Lord of the tenth in any annual Revolution; and then let us proceed to the rules of the Ancients in judging the true ſtate and condition of the Common-People in any Region, by any Revolution of the year, over and above what hath been already ſaid, for the better illuſtration thereof, that ſo the Student may be the better able to retain and underſtand the rules of Art, as alſo to judge of theſe matters the more accurately.

You have heard that the ſign of the tenth Houſe in any annual Revolution, together with the Lord thereof, hath ſignification of Kings and chief Rulers; the which if it be combuſt in any of the Angles, it ſignifieth deſtruction to the King or chief Rulers during that Revolutions effects.

As if it be in the Aſcendent, and the *Sun* be Lord thereof, you may from hence conclude (if other teſtimonies concurr) that the Common People or Subjects will riſe up againſt their Superior or Governers, and kill him or them or depoſe them, or at leaſt grievouſly moleſt and afflict them, according to the power and ſtrength of the ſignificators; for if *Mars* do then afflict him by *Conjunction* or aſpect, and be either Lord of the eighth or fifth, or therein located, death is the more to be feared; but if *Saturn* be then in aſpect or *Conjunction* with the Lord of the tenth, it is likely ſome Saturnian diſeaſe or evil will afflict his perſon if he be not Lord of the aforeſaid Houſes, and bear dominion either by eſſential dignity or bodily preſence in the ſixth, or elſe ſome other misfortune will befal him according to the nature of *Saturn* and the place and ſign of Heaven wherein he is located.

If the Combuſtion fall out ſo as to be in the ſeventh or fourth Houſes of Heaven, Judge the miſchief to be according to the ſignification of theſe Houſes, as you have heard of the Aſcendent: for if it be in the ſeventh you ſhall ſay (becauſe it hath ſignification of the Enemies of the People) that the diſaſter ſhall be occaſioned by them; in the fourth (being the ſeventh from the tenth) from his own proper Antagoniſts, &c. if in the tenth it ſelf this combuſtion be, it ſhall proceed from his own unrulineſs or wilfulneſs, &c. this is clear. Wherefore now alſo have regard to the condition and ſtate of the People, but firſt let us conſider the durability of Kings and Rulers.

CHAP.

CHAP. II.

Teaching how to judge of the permanency or durability of Kings, or such as are in Authority by any Revolution.

MUch time and paper might I here consume in delivering unto you all the ways the Learned in former ages have set down for the judging of this matter; but lest I then deviate from both my intentions at this time, and natural inclination to short discourses, and trouble both thee and my self to no purpose, since it may as well be delivered in fewer words, I shall satisfie my self with these following rules.

From whence Judgement is to be required for the predicting the durability of any Kingdom or Govern.. ment.

First, Erect your figure of the Heavens, which for the judging of these matters must be according to that punctum of time the King was first Elected or Crowned; if you are to judge of a Senate, take the time of their first sitting or assembling together, or wherein they were first created or made a Free State, or assumed power to act according to what their own counsels shall produce.

Then having exactly placed the Planets therein according to their then several places, and reduced them to the just hour and minute of the day, especially the *Moon*, you are to see what Planet is *Hylech* or *Alchochoden* or *Giver of Life* in your Figure, and *Almuten* or *Chief Ruler* of the Ascendent, to know the state of his body or person; what of the mid-heaven, to judge of the state and condition of his Kingdom or Regal power; and having thus done thou mayst easily judge of either of these in this manner.

Observe what sign, degree and minute ascends and culminates, what sign, degree and minute the *Sun* and *Moon* possesses, and where to a very minute also is your *Almuten* and *Hylech* of each House; then see in every Revolution, Eclipse or great Conjunction, how these places and significators are disposed, and how aspected by the Malevolents, and judge the continuation or subversion of their Government according as you see occasion.

If your *Hylech* or *Giver of Life* be afflicted, judge the evil (according to the strength of the afflicting Planet) to fall on the person or persons of the Rulers, or touching their lives: if the *Almuten* of the mid-heaven, upon their Regal power; and so contrariwise if they be assisted and fortunately beheld, or come to the places of the Fortunes, or the Fortunes fall in any of their places in any Revolution, Eclipse or great *Conjunction*, judge the contrary; still remember the good or evil doth depend on the power of the Benevolent or Malevolent Planets; for if much afflicted, much evil is to be expected, and so on the contrary as you have already been taught.

If any of the aforesaid places or significators fall in the place of any Eclipse or great *Conjunction*, judge the mischief threatned to happen according to the signification of the Eclipse or Planets so in *Conjunction*; warily judging according to the nature of the Houses wherein they are in the Scheme of the Eclipse or *Conjunction*, and the signification of their own nature, and the nature of the Houses which they rule and are located in at the time of the Kings Coronation or Election; This you shall more fully understand in the delivering the rules of this Art touching the Judgement of Eclipses and great *Conjunctions* at the latter end of this Treatise.

I utterly for my own part Refuse to follow the rules of the Ancients touching their giving a year to every sign betwixt the Planet afflicting and afflicted, for the judging the time of the alteration of any Government and the like; for that they stand not with much reason, or are they built on any strong foundation, so as to stand unquestionable; a little experience and observation will soon manifest unto thee the truth hereof; for touching the just time when any such accident shall

happen,

happen, I conceive ought rather (and that with a great deal of more reason) to be left to the good pleasure and will of the Most High, who is the great orderer and disposer of all the Causes in Nature, and will according to his own good time effect what is most agreeable unto his Divine will.

Wherefore let it suffice to know by the inclinations of those Glorious Bodies the alterations and durabilities of sublunary things, without enquiring how or when it will be performed; if thou findest at the beginning of any Government or State the Angles of Heaven fixed, the Lords thereof well disposed, especially of the Ascendent and mid-heaven, and free from the malevolent presence and Configurations of the Infortunes, and essentially dignified and aspected by the adjuvant Planets, thou mayst from hence conclude the firmness and permanency of the Rule or Government then set up; but if thou findest these places and significators contrariwise afflicted, moveable and weak, judge the contrary thereunto.

If *Saturn* be then Lord of the Ascendent, and essentially well dignified and altogether free from the affliction of the Malevolents and Angular, say that the Kingdom, State, Rule or Government then began shall flourish and continue unchangeable 465 years, being the greatest years of *Saturn*; and if he be not altogether so well placed, but free from all impediment and in a succedent House, the Government or Rule then setled shall continue firm and unaltered 57 years, being his greater years; if he be significator and essentially dignified, and free from all impediment aforesaid, and in a Cadent House, say it shall continue in the condition it first was in, 43 years and a half, being his mean years; but if he be but thus meanly placed and but moderately dignified, judge the continuance thereof to be but 30 years, which are his least years; and so accordingly judge of all the other Planets when they are significators, and well placed and dignified, as you have heard of *Saturn*, their greatest, greater, mean and least years being all recorded in our *Introduction to the Judgement of the* STARS, where the nature and significations of the Planets are delivered, &c.

CHAP. III.

Shewing the state and condition of the Common People in any Region, by any Revolution.

IN the first Chapter of this second Section I have sufficiently shewn the way and manner of judging the condition and state of the People; yet for the better illustration thereof (as I have said) I shall in this manner further enlarge my self thereon.

The Ascendent, Lord thereof, and the Planet therein posited, but more especially the Lord of the Ascendent and the *Moon* are significators of the Common People of any Nation, Country or Kingdom concerning which thou doest intend to judge by the *Sun* his ingress into the first point of *Aries*, the which if at that time thou findest well disposed, fortunate, in their own dignities essential and in an angle, or succedent, free from the aspects of the Infortunes, it denotes the People shall that year be in a good condition, shall thrive, shall be successful and prosperous, and shall have one gain and success upon the neck of another; especially if the Planet or Planets in Configuration with them be Fortunes or well disposed, or that to which the *Moon* doth then apply.

If the Planet to which the Lord of the Ascendent or the *Moon* doth apply or is in aspect with be *Jupiter*, they shall be safe and secure that year, shall enjoy their Liberties, shall be free from all manner of molestation, shall have Justice and good Laws executed, and shall be in credit and honour.

If

If it be *Venus*, they ſhall abound and have plenty of all things, ſhall be merry, delight in and enjoy pleaſure and ſufficient recreation, ſhall be neat, curious, and propagate Marriages: Thus you ſee we ſtill judge according to the nature of the Planet in configuration of our ſignificator, and the ſtrength of both Planets; ſee this yet further cleared and demonſtrated.

If the *Moon* at this time when ſhe is thus in aſpect with theſe Planets that naturally (you know) are Fortunes, be cadent, weak and no wiſe eſſentially dignified, yet ſhall the condition of the People be fortunate and good, but ſhall not ſo abound in their felicities, nor have them multiplied ſo one upon the neck of the other, as you have but now heard; and if the *Moon* were ſo very well fortified and dignified (as you even now heard) and apply to theſe Fortunes, being alſo as aforeſaid eſſentially fortified, but cadent, it ſhall ſignifie the gallant condition and ſtate of the Commons, and that they ſhall have good ſucceſs upon the neck of another, but yet not in ſo ample a manner as was before declared when they were alſo placed in Angles.

The *Moon* applying to the Fortunes weak and out of their eſſential dignities.

Alſo if theſe Fortunes be out of all eſſential dignities and weak, yet ſhall they receive ſo much benefit therefrom as to be ſafe in their perſons and in health, though not much abounding in other matters, &c. Yet further obſerve but the ſubſequent rules, and the reaſons being well pondered in thy mind, thou ſhalt be fully enabled to judge of other matters and ſignificators, your rules being varied according to art and diſcretion.

If in any annual Revolution the *Moon* being weak and peregrine applyes to the Infortunes, being eſſentially ſtrong and well diſpoſed, it denotes miſchief, trouble and anxiety to the people, poverty, want and diſgrace, according to the nature and ſignification of the Planet ſo in configuration with her; and if the unfortunate Planet be Lord of the eighth, and be therein located, or have any dominion therein, judge the death and mortality of the People; nay even though the Infortunes were not ſo placed, and the Lord of the eighth beholding the *Moon* or the Lord of the Aſcendent, it ſtill portends the mortality of the People; but more particularly according to the nature of the Planet afflicting.

If it be *Saturn*, thou ſhalt judge the People to be afflicted and perplexed with cold Saturnian diſeaſes, ſuch as are Conſumptions, Palſies, Agues, and the like, which ſhall be the occaſion of death: if to *Mars*, they ſhall be hot and dry, Feavers, over-heating of the blood, &c. and if then *Mars* ſhall happen to be in an humane ſign, there ſhall be much blood-ſhed and man-ſlaughters; and ſo much the more aſſured ſhall this judgement be, if the Aſcendent come then to the place where *Mars* was in at the time of the beginniug of that Law, or Government, or Commonwealth, &c. or to the *Square* or *Oppoſition* thereof, or to his place in any great *Conjunction* of his, going before this revolution; for in any year where thou findeſt ſuch like Configurations, thou mayſt aſſuredly judge Wars, Commotions and effuſion of blood to follow, eſpecially in thoſe parts ſubject to the ſign and quarter of Heaven wherein *Mars* was.

War may alſo be predicted when he is in an angle and ſtrong, alſo when he in any Revolution is Combuſt, or enters his Fall, or when *Jupiter* is in combuſtion; ſee in what part *Mars* is, and whether Occidental, Oriental, Meridional, or Septentrional, and judge thoſe in the quarter wherein he is to overcome.

If *Saturn* and *Mars* in any Revolvtion be joyned in ſignification, and in an earthy ſign, it denoteth Earthquakes in thoſe parts wherein they are; if *Mars* be joyned with *Mercury*, there ſhall be much Merchandizing.

Alſo if the *Moon* and the Infortunes be ſo diſpoſed and mixed together, ſo that one part is ſtrong and well dignified, and the other weak and peregrine, it ſignifieth the People ſhall change their condition during that Revolution from worſe to better, and from better to worſe, according to their ſtrength and ſignifications.

So likewiſe if *Part of Fortune* be ſtrong or well diſpoſed, as alſo its diſpoſitor, and free from all manner of affliction, good ſucceſs ſhall be to the People; if afflicted, miſchief and loſs; judge the nature of the good or bad according to what you have been already ſhewn.

Moreover,

Of the signification of the Planets in Revolutions, when either strong or weak.

Moreover, if *Saturn* be strong in any Revolution, and well placed, he signifieth Content, quiet and rest unto the People, also prosperity, health and increase of both food and money; but if he be weak and afflicted, he denotes the contrary, as misfortunes, destructions, depopulations, &c.

If in any Revolution *Jupiter* be significator of the People, or *Almuten* of the Ascendent, and strong, the People shall be good, vertuous, honest, chast, just, and loving Justice, Law, and all points of equity and honesty; but if he contrariwise be unfortunate, the People shall exercise Cruelty, Oppression, Injustice, shall be disobedient and break the Laws, and prove quite contrary to what you have heard: Also when in any Revolution *Jupiter* is placed in the seventh, or opposite to the Ascendent, it signifieth that the People shall have no success or good that Revolution.

If *Mars* be as aforesaid *Almuten* and strong, &c. the People shall be safe, secure and free from the molestation of all their Enemies; they shall overcome them and beat them all under their feet, and shall be in a successful and most prosperous condition; but if contrariwise he be then weak and impedited, retrograde, combust, &c. he denotes wars, quarrels, slaughters, trouble, effusion of blood, epidemical diseases, feavers, hot and dry diseases, many mischiefs, and the clean contrary to what he before promised.

So likewise if the *Sun* be as aforesaid significator and strong, the People shall assuredly be in an honourable and noble condition, and many that are thereunto fit shall be raised to dignity, power and authority, according to the capacity and quality of their persons, and be in great esteem and favour with their King or Rulers: but if he be weak and impedited, it diminisheth the honour of the King, and abaseth their condition, and the People shall suffer much damage and disgrace from their Superiors, and be tormented by them.

If *Venus* be placed and dignified as abovesaid, the People shall have all the pleasures and good promised by her signification, as delights, banquets, riches, pleasure, &c. and shall delight themselves with Women, and the like; if she be impedited, you may judge the clean contrary, as sadness, poverty and little or no mirth, &c.

If you find *Mercury* in your Figure placed as you have heard, the People shall gain by Merchandizing, and increase their riches by Traffique, shall love and delight in knowledge, good instructions and ingenious Arts and Sciences; shall also cherish and propagate all good Learning, and the Studious therein, and shall love one another: but if he be afflicted and unfortunate, they shall suffer much loss and vexation by contrary winds, decay of Trade and Merchandizing, and have no disposition at all to any good Learning or Education; and to be short, he signifies the clean contrary to what you have but now heard.

In like manner if the *Moon* be well placed, and be *Almuten*, and essentially strong, as hath been said, the year shall be seasonable, fortunate and fertile, and the People during that Revolution happy, successful and in a prosperous and fortunate condition, and shall be preserved from death, slaughters and sickness: Also if she be ill-affected and impedited, much damage and mischief shall happen unto the People, the year shall be unseasonable, destructive, sickly and unfruitful or scarce, by distilling unseasonably rain and dew when no need is thereof, and withholding of it when it is requisite and thirsted after by the earth.

So likewise as thou hast judged of the *Moon* and the Planets (in a general way, as being *Almuten*) mayst thou judge of the Lord of the Ascendent, who if he be fortunate, and well dignified and aspected, thou mayst judge the fortunate condition and state of the Common People during that Revolution; also their mis-fortune, if afflicted, impedited, &c. Judge the nature thereof from the nature of the House, Planet afflicting, and sign wherein it is, whether it be good or bad, as you have been already sufficiently taught; wherefore it were needless and superfluous here to run over the nature of the Planets fortunate and unfortunate, afflicting or assisting your significator, and the nature of the Signs and Houses they are in for an example.

Yet

Yet least thou shouldest not be so apt and ingenious herein as I could wish thou wert, I shall a little hint at the manner thereof, that so thou mayest be the better enlightened to the through understanding of this kinde of Judgement.

If the Lord of the Ascendent or *Moon* be in the seventh afflicted and weak, especially if malevolently aspected by the Lord of the seventh, and he essentially strong, say the People shall during that Revolution be grievously afflicted and molested by their enemies, if in the eighth by death, in the ninth by or in long journeys, in the tenth by their Rulers, Superiours and Kings, in the eleventh by their friends, or so in pretence, or by the frustration of their hope and trust, in the twelfth, by imprisonment, secret enemies and the like; in the Ascendent they shall suffer bodily in their own proper persons, according to the nature of the sign then possessing the cusp thereof (and so accordingly vary your Judgement after the nature and signification of the other houses, if therein he be in the like manner afflicted) the more assured will this Judgement, be if it be a humane sign; if bestial, then will it happen to the beasts of that place, for which your Revolution is observed.

And according to the Nature of the sign will the evil fall on such beasts, as are appropriated thereunto, as if the sign ascending at that time be *Aries* or *Capricorn*, it will happen on Sheep, Hogs, Hares, Goats, &c. and all lesser Cattel for the use of man; if *Taurus*, or the last fifteen degrees of *Sagittary*, on Cowes, Oxen, Horses, and the greater sort of Cattel; if in *Leo*, or any of the feral signs, on the wilde sort of Beasts; if in *Scorpio*, *Cancer* or *Pisces*, on Fishes and such Creatures as live on the Water; if in any of the aëry signs, the mischief shall be in the ayr, *viz.* it shall be Intemperate, Pestilential and Infectious.

Some of the Ancients also say, that if *Gemini* do then ascend, the evil will fall on young men chiefly; if *Virgo*, on Virgins and young women; if *Libra*, on men of more mature years; if in the first fifteen degrees of *Sagittary* or *Aquaries*, on the Antienter People; this shall chiefly happen to those Regions, Cities and Places subject to the sign and the part of Heaven thereby signified (of which you are fully informed in the 28th. Chapter of our Introduction to the Judgement of the Stars) also to + these places assigned to the dominion of the Planet, concerning which thou mayst also fully be informed in the same aforesaid Treatise.

+ thefe o.

As, if the Ascendent be *Aries*, and *Mars* be then impedited, the Regions, Cities, Villages, and places subject to *Aries* shall be damnified, and shall suffer much detriment by the heat of the ayr and defluctions of Rheume, head-ach and the like; except the benevolent Aspects of *Venus* be prevalent and gainsay it; if the Ascendent be *Scorpio*, those places subject thereunto shall be afflicted with water, and venemous Creatures, the Pox, pain in the head and arms, &c.

If the Ascendent be *Taurus*, and *Venus* then impedited and afflicted, the Regions and Countreys subject thereunto shall suffer much detriment and loss through extremity of Cold, Frost and Snow, and also dryness, whereby the fruits of the earth shall be destroyed, &c. If the Ascendent be *Libra*, such as are thereunto allotted shall suffer affliction by winds, pestilential ayr, sicknesses and pains in the head and reins, except *Mars* work or signifie to the contrary.

In like manner, if the Ascendent be *Gemini* and *Mercury* then afflicted and weak, the Places under the power of *Gemini* shall be afflicted with corrupt ayr, and receive much hurt and loss by winds, and the people shall be troubled with Head-aches and obstructions of the Lungs and Breathing-pipes; if it be *Virgo*, the evil threatned will be in the Regions and Cities under it; as they shall suffer through extremity of cold and dryness, and in some sort barrenness and scarcity, and the people shall have palpitations of the heart, and grief in their chests and bellies, unless it be prevented by *Jupiter*.

Also if *Cancer* ascend, and the *Moon* be afflicted and weak, the People under its jurisdiction shall be molested with pains and Rheumes both in their head and brest,

and there ſhall be alſo much hurt and dammage by unuſual and exceſſive rain and moiſture if *Saturn* prevent it not.

If *Leo*, and the *Sun* be alſo weak, ſuch places, Cities, Nation, or Kingdoms as are ſubject thereunto ſhall ſuffer dammage through extremity of heat and drought, warm peſtilential ayr, &c. the people through intemperancy and diſeaſes incident unto the heart and brain, unleſs *Saturn* by his coldneſs reſtrain and alter the fury thereof.

If it be *Sagittary* that aſcends, and *Jupiter* impedited, then the Regions and places under *Sagittary* ſhall be afflicted with infirmities in the head and legs, and theſe ſhall in the firſt half of the year be incident to the perſons of men, and in the other part to beaſts of the greater ſort, as are Horſes, Oxen, Cows, Bulls, &c. If the ſign be *Piſces* which then aſcends, the places where it Rules ſhall ſuffer inundations, and grievous infirmities both in the head and feet, as the Gout, Dropſie, and the like, if *Mercury* mediate or prevent it not.

Laſtly, if *Capricorn* aſcend, and *Saturn* be impedited, the places ſubject to *Capricorn* ſhall be perplexed with extream cold and dry weather, and ſterility, and the people with griefs and aches in the joynts and knees: and if *Aquaries* aſcend, the places ſubject thereunto ſhall ſuffer by over-moiſt ayr and high winds, and the people ſhall have many infirmities in their legs and heads, if the *Sun* and *Moon* contradict it not. In the like manner mayſt thou judge the good condition of the People of any Country, and the happineſs of any place if thou findeſt the Lord of the Aſcendent fortunate and free from impediment; obſerve theſe Rules, and ponder the reaſons thereof, and thou ſhalt not need any farther example or illuſtration for any other in the like Caſe.

For after the ſame manner mayſt thou alſo judge of the ſignifications of the ſecond, third, fourth and fifth houſes, and ſo of them all round the whole Heavens, by having (I ſay) regard unto the Fortitudes or Debilities of the ſigns on every Cuſp, and their Lords, &c. Take notice alſo that proportionably, according to the affliction and ſtrength of every Sign and Planet, and the Signs wherein the Planets are afflicted and aſſiſted, ſhall the good or evil threatned fall on the Perſons of thoſe ſignified or their Eſtates, &c. and on the Places, Regions, Cities, Towns, Countreys and Provinces ſubject to the Signs wherein the afflicted or aſſiſted Planet Falls.

And thus much ſhall ſuffice for the judging of the true ſtate and condition of the Common People in any Nation or Kingdom, in any Revolution; yet by other teſtimonies and Significators, *viz.* the Lord of the year, and the Planet or Planets in the Aſcendent accidentally at the time of the ingreſs, thou wilt have their condition farther declared and inlarged in this ſubſequent Diſcourſe.

CHAP.

CHAP. IV.

How to know that Planet which is Lord of the Year in any Annual Revolution of the Years of the World.

USually the Ancients have found out the Lord of the year by these Rules following, which I shall cordially deliver unto thee, and that with as much plainness as I can, and my Judgment which of them stands with most reason to be followed.

You must know that by the Lord of the year is known the condition of the whole Nation, People, and indeed every thing therein in a general way to happen during the time of that Revolution, wherefore it ought warily to be considered and known, that so thou mayst do thy work compleatly. *What events are known by the Lord of the year.*

After thou hast exactly calculated the true time (to a minute) of the *Sun* his entrance into the first point of *Aries*, and hast erected thy figure as the Heavens were then on the cusp of every house, and the punctual places of the Planets therein (being reduced to the exact time of the day) then see what Planet you finde in an angle; for if there be any at that time so located, he or she shall be Lord or Lady of the year, or such as shall denote the condition thereof during that Revolution; but if you shall finde many Planets in Angles, or one Angle, and wouldst know which of them is to be assigned Lord of the year; look which of them is Lord of the hour or day, and he shall be chosen Lord of the year (having compared one with another, and judged by the major testimonies) especially if he behold the Lord of the term wherein he is, or the *Sun*, if the Revolution be by day; or the *Moon*, if by night; and judge according to his strength and debility good or bad as you have already been sufficiently taught. *The Rules of the Antients for finding the Lord of the year.*

If you finde none of those Planets in Angles Lord of the hour or day, or both, then see which of them is most Fortunate or strong, and make him Lord of the year; see also which of the other Planets are joyned in signification with him, and according to their strengths and debilities and nature do thou make a right commixture, and judge thereof.

But if at the time of your Revolution there be no Planet found in any of the Angles, see what Planet is in the eleventh or fifth houses, and that Planet which is found in either of them shall be Lord of the year; if there be more then one, see that you canvess the business, as you have heard of the Planets in Angles in every particular.

And yet if thou findest none in the eleventh or fifth, see what are in the ninth or third, and say the Planet in either of them is Lord of the year, and so accordingly judge as you have heard: but if there be no Planets neither in these Houses, see which of all the Planets (the *Moon* excepted) goes first out of the sign wherein it is, for he shall be Lord of the year, especially if he behold the Lord of the term wherein he is, or the *Sun*, if the Revolution be by day; or the *Moon*, if it be by night.

But if it happen that the *Sun* in a Diurnal Revolution be in any of the Angles, or the *Moon* in a Nocturnal, he or she shall be then Lord or Lady (as I may say) of the Year. *Haly* also saith, that when in any Revolution it shall happen that the Lord of the Ascendent be also Lord of the house wherein either of the Luminaries are, especially that of the Time, he shall without doubt or controversie be Lord of the Year, and also significator of the People.

These are the Rules of some of the Ancients for finding the Lord of the Year in any Annual Revolution, others have taught us to have regard to the Lord

of the Aſcendent, who if he be direct, free from Combuſtion, and in the aſcendent, *viz.* within three degrees within the houſe or four without, or without ſide of the cuſp, he ſhall (without any more adó) be concluded Lord of the year, and you need not trouble your ſelf further to ſeek any other; but if he be either Combuſt or Retrograde he cannot be admitted Lord of the year.

Wherefore then you are to conſider the condition of the Planet that hath Exaltation in the Aſcendent; if it be a ſign wherein any of the Planets have Exaltation, and ſee whether he be free from Combuſtion and Direct, and placed in the Aſcendent, as you have heard: for if ſo, he ſhall be Lord of the year; but if he be Retrograde or Combuſt, he ſhall not have that honour.

So that then you are to inquire whither the *Sun* or *Moon* be not worthy of this Rule; for if the Revolution be by day, and the *Sun* have any dominion in the Aſcendent he ſhall have it; if by night, and the *Moon* ſo dignified, it ſhall be hers; but if neither of theſe be thus, have regard to the Lord of the term of the cuſp of the Aſcendent, and ſee whether he be free and placed as you have heard of the Lord of the Aſcendent and Planet therein exalted, and if ſo, he ſhall be Lord of the year, otherways not; and then laſtly, conſider the Lord of the Triplicity, of the ſign aſcending in the like manner, and if neither of theſe yet can be admitted Lord of the year, then you are to look whether the Lord of the tenth houſe be free from Combuſtion and Direct, and placed within three degrees within, and four without the cuſp of the tenth houſe, and if ſo, he ſhall be aſſuredly Lord of the year; but if Retrograde or Combuſt, not; and ſo you muſt conſider the Lord of the Exaltation of the tenth houſe, if there be any, and the *Sun* and *Moon*, the Lord of the Term of the tenth, and the Lord of the Triplicity as you have heard of the Aſcendent, &c.

And if ſtill thou art to ſeek for the Lord of the year, have regard unto the ſeventh houſe, after the ſame manner thou haſt to theſe; and then to the fourth, after that to the eleventh, fifth, ninth and third; firſt conſidering the Lord of the ſign upon the cuſp of the houſe, then the Planet therein exalted, afterwards the Luminaries, the Lord of the term then, and laſtly the Lord of the Triplicity, &c. and ſome of the Ancients alſo have had regard to the Lord of the face; but both that, as alſo all the reſt, I do not much eſteem, yet mayeſt thou, if thou pleaſeſt follow them, wherefore I would not totally omit them; for by theſe Rules you ſee there is no Planet to be admitted Lord of the year, but ſuch as are direct and free from Impediment and Combuſtion, and ſo conſequently the year in every Revolution muſt always be fruitfull, and the People always ſucceſsfull, never croſſed or troubled, &c. which we ſee repugnant both to reaſon and experience; and therefore the Ancients in this matter are no wiſe, I ſay, conſented to by me.

The Rules of the Ancients for finding out the Lord of the year, very inconſiſtent with reaſon.

For this is moſt certain, that if the Lord of the year be free from Impediment, well dignified and aſpected, the year during that Revolution ſhall be plentifull, temperate and healthfull, and the People in good condition, fortunate, ſucceſsfull, and in eſteem; but if the Lord of the year be impedited, afflicted and unfortunate, judge the contrary; eſpecially if the *Moon* concur in ſignification: for ſhe is ſtill to be conſidered, being a general ſignificatrix of as well all things ſublunary, as men and women.

What is portended by the Lord of the year when well or ill diſpoſed.

What the Lord of the year ſignifies in any Revolution, whether good or bad, ſhalbe manifeſted chiefly in thoſe Regions and Cities ſubject to the ſign wherein he is, the Quarter of Heaven he is located in, and to the ſignification of the Planet who is Lord of the year; if the Lord of the year be unfortunated or afflicted in the Aſcendent, or aſſiſted by the Fortunes and eſſentially dignified therein, the People ſhall be ſucceſsfull or afflicted in their perſons according to the fortitude or debility of the Significator, and the nature of the houſe: if in the ſecond, in their Subſtance; in the third, in their ſhort Journeys, Friendſhip and neighbourly Converſation; in the fourth, in their Lands, Grounds and Heritages; in the fifth, in their Children, Mirth and Jollity; and ſo judge of all things

Where the effects of the Lord of the year ſhall be manifeſted.

things appertaining to the life of man, whether good or evil, by running over the signification of every houſe, and conſidering the nature of the Planet afflicted or aſſiſted therein, &c.

I might here ſtill run on with the Rules of the Ancients for the finding out of the Lord of the year, and inlarge this Chapter to the conſiſtence of two or three ſheets, for (omitting the ſayings of other Authors) *Bonatus* alone hath no leſs then 54. ſeveral Rules or Conſiderations for the finding out thereof, but to rehearſe them all were but to tire thee and my ſelf both, to little or no purpoſe; for were they of any moment, ſhould there be as many millions as units in them, I ſhould be very willing and ready to acquaint thee therewith.

The true way of finding the Lord of the year, according to the judgement of the Author.

Wherefore take this ſhort, but ſure Rule, for the finding out of the Lord of the year in any Annual Revolution whatſoever; ſee what ſign aſcends, and who is Lord thereof, at the time of the *Sun* his ingreſs into the firſt Punctum of *Aries*, and *Almuten*, and let that Planet who is *Almuten* be Lord of the year, whether he be Combuſt or Retrograde, or both, it mattereth not; yet joyn in Judgement with him the Planet therein exalted or dignified by houſe (in the eighth Chapter of the ſecond Treatiſe you are ſufficiently taught the eſſential dignities of the Planets, and how to judge of them) as for example.

We ſhall imagine at the time of the *Sun* his ingreſs (being Diurnal) *Aries* to aſcend upon the cuſp of the firſt houſe in any horizon, and the firſt degree thereof; the Lord of *Aries* I finde to be *Mars*, who by reaſon he is therein eſſentially dignified by houſe, hath five eſſential dignities therefore allowed him; the term of the cuſp being one of the firſt ſix degrees of the ſign is *Jupiters*, the exaltation is the *Suns*, who hath therefore four dignities allowed him, the Triplicity (if by day) is alſo the *Suns*, for which he hath alſo three dignities, which makes with the other four ſeven; then if we examine yet farther what face the cuſp is in, it being in the firſt ten degrees of the ſign, we ſhall finde it to be *Mars* his, for the which he hath one dignity aſſigned him, which together with the aforeſaid five, makes ſix and no more; hence then, I am to conclude the *Sun* to be Lord of the year being *Almuten* of the aſcendent, or the Planet bearing moſt dominion therein, whoſe dignities you ſee were ſeven; yet *Mars* ſhall be joyned in judgement with him, but ſtill the *Sun* ſhall be chief Dominator or Significator whether of good or evil, according to their ſtrength or debility, as you have already ſufficiently been informed; yet becauſe I deſire that the Students in this Science ſhould be well verſt in their Rules, I ſhall yet further deliver ſome Inſtructions touching the condition of ſuch things ſignified by the Lord of the year in any Revolution, by the ſignification of his Nature, place in the Heavens, and his configurations with the other planets, and what elſe ſhall be neceſſary to the accompliſhment of this Art; I ſhall not need I hope to give you any more examples in this matter, being ſo plain in this one; wherefore then we ſhall to our buſineſs in hand.

CHAP.

Chap. V.

Of the Significations of the seven Celestial Planets, when any of them is Lord of the Year, whether Fortunated or Impedited, and of the Aspects of the other Planets with them.

DElivering unto you the Rules of the Ancients, for knowing of the Lord of the year in the preceding Chapter, I have fully declared unto you the general denotation of the Lord of the year, when well or ill dignified or disposed in any Revolution, to which I shall only add these two or three words, and proceed to the signification of every particular Planet when Lord of the year and Fortunate, or afflicted.

If the Lord of the year be beheld by his Dispositor (*viz.* the Planet in whose house or sign he is in any Revolution) and free from Impediment; for if so, the People under that Revolution shall be in a good condition, quiet, secure, at peace and tranquility; also joyfull and pleasant.

If the Lord of the year be not impedited, and not beheld by his Dispositor, or if he be impedited and aspected by him, judge their condition to be between both, *viz.* what you have heard, and what follows.

For if he be impedited, and behold him not, they shall be sad, solitary, fearfull, shall be molested with War, Trouble, and Anxiety; for thou shalt judge the clean contrary to what thou hast heard.

Judge this also according to the Nature of the house wherein the Lord of the year is; for if he be in the Ascendent, judge as you have but now heard; if in the second, the good or evil signified shall happen to the signification of the second house, as to the Peoples substance, assistants and friends, &c. according as you have been taught in the former Chapter, and other places in this Treatise.

♄ when Lord of the year and fortified.

Now then to our business, if *Saturn* be Lord of the year, and well dignified, the People shall that year, or during that Revolution build and erect houses, shall make many alterations in Fabricks, shall abound in all things, the earth shall be fruitfull, and the People shall be in esteem and honoured by all their neighbours, and the husbandmen shall exceedingly increase their Store and Wealth, and be successfull in all their labours.

♄ Lord of the year and weak

But if *Saturn* be Lord of the year and weak or afflicted, there shall be much cold, great and grievous infirmities, and men shall sustain much sorrow, losses and crosses, and great dammage by storms, wind and rain (but this must warily be considered, if other Significators of Weather concur, and then mayst thou assuredly conclude it to be so) Ancient and old men and women shall die; and these things shall chiefly happen to those Places, Cities and Regions under *Saturn* his Dominion, and the Dominion of the sign which he doth then possess.

♃ when Lord of the year either strong or weak.

When *Jupiter* is Lord of the year and strong and well dignified, the King shall do Justice, and it shall be happy for those that are Noble men, Judges, Councellors of the Law, and men of all sorts of Religious Orders shall be in a successfull, happy, pleasant and good condition, and shall live plenteously and contentedly, in honour, and also great esteem; and the People also shall be in a good and prosperous condition, and shall receive good from their King and Superiors, and they from the People also, if the Lord of the Ascendent of the *Moon* be in reception with the Significator of the King or Lord of the year, or be located in the mid-heaven; but if *Jupiter* be weak or afflicted, judge the contrary to all what you have heard in every particular, which I omit to rehearse for brevities sake.

Mars

Mars when he is Lord of the year, ſtrong and well placed, all ſuch as belong to Arms as Souldiers and the like, ſhall be fortunate and in good condition, and ſhall overcome their enemies; there ſhall be alſo during that Revolution ſufficient and plenty of rain, as ſuch times (and no other) it is convenient and requiſite, and the People ſhall be proſperous and happy; but if he be Lord of the year and weak, &c. judge the contrary, and you muſt remember ſtill in the judging the good or evil portended by him, and alſo all the reſt of the Planets, it ſhall chiefly happen in thoſe places and Regions ſubject to his or their Dominion, which you have been at large ſhewn in the ſecond or Introductory Treatiſe.

♂ When Lord of the year either ſtrong or weak.

If in any Revolution you finde the *Sun* Lord of the year and well dignified, the King and Nobles ſhall exceed and increaſe in glory and renown; Corn, Beaſts, and Birds ſhall be plentifull, the people generally proſperous and ſucceſsfull, and all things in a good condition whereof the *Sun* hath any ſignification; if weak, judge the contrary.

The *Sun* when Lord of the year either ſtrong or weak.

When you find *Venus* Lady of the yeare and well and fortunatly diſpoſed, the year will be ſucceſsful and advantagious unto women, who ſhall be free generally from Infirmities and miſchances, they ſhall love and delight themſelves in the ſociety and company of their Husbands, ſhall be fruitfull, eaſily conceive and bring forth their Children; the People ſhall alſo generally thrive, and be proſperous, ſhall delight themſelves in Recreations, ſports, feaſtings, mirth and jollities, and all pleaſure whatſoever they deſire, ſhall feaſt, make Marriages and delight to go neat and fine in apparel; if ſhe be weak and impedited, ſhe denotes the contrary.

Venus when Lady of the year, either ſtrong or weak.

Mercury ſignifies, when he is Lord of the year and ſtrong, that Merchants, Tradeſ-men, and all ſuch as give their minds to Learning, Arts and Sciences, ſhall have a ſucceſsfull year, &c. and if weak, judge the contrary.

Mercury when Lord of the year either ſtrong or weak.

Laſtly, if thou ſeeſt the *Moon* Lady of the year in any Revolution, and that ſhe be ſtrong and well placed, ſay, there ſhall be no want of rain in its due ſeaſon, both former and latter, men ſhall be generally healthy, fortunate, juſt and punctual in all their actions and promiſes, eſpecially if ſhe be in reception, or good Aſpect of the Planet who is her Diſpoſitor, &c. But if ſhe be then weak, judge the contrary.

The *Moon* Lady of the year, either ſtrong or weak.

And thus much briefly, touching the general ſignifications of the Planets, when they are Lords of the year, and either ſtrong or weak, which you have been ſhewn ſomewhat more briefly, yet altogether as plainly before in the preceding Chapters of this ſame fourth Treatiſe; yet by reaſon the Ancients ſet them down thus large, nay far larger, and leaſt the ſignifications of the Planets ſhould not be well apprehended by thee, I thought good (notwithſtanding what had been ſaid) to ſpend one quarter of a ſheet more for thy better underſtanding; and that the rather becauſe thereby the ſubſequent Diſcourſe, I hope, will be the better underſtood.

Now we are to ſpeak of the Aſpects of the Planets to the Lord of the year, that we may know how to judge of future events thereby; the Ancients as in ſome other things, ſo in this have not been ſo plain and full as I could wiſh they had been for the inſtructing of ſuch as are but young Students therein; wherefore I ſhall endeavour to be as plain therein as ſhall be requiſite for the inſtructing even the weakeſt capacity, if he obſerve what is beneath expreſſed, which is not much, yet *ad rem*, it is more then hath been delivered by any Author that ever I met with for all their tediouſneſs: At the beginning of the firſt Chapter of this ſecond Section, I have in few words fully delivered ſufficient Rules for the judging of any Aſpect of any Planet to any Significator, ſpeaking of the Significator of the King, and how to judge thereof, by which Rules, I ſay (having regard ſtill to your Significator) thou mayſt judge of the condition of any perſon or thing to be conſidered in any Annual Revolution, and the natural inclination, and accidental ſignification of the Planet in Aſpect therewith, whether it be by *Sextile*, *Trine*, *Square*, *Oppoſition*, or corporal ☌, together with the ſignification of the ſigns and places of Heaven they are located in at the time of the revolution.

Of the aſpects of any Planet to the Lord of the year in any Revolution.

As for example (becauſe I deſire thou ſhouldeſt be well and perfectly ſeen in this particular; for then haſt thou attained to the accompliſhment of the whole Art,

if

if thou canst exactly vary thy Rules) I shall give you one or two by which thou mayst easily judge of all the rest.

If *Saturn* be Lord of the year, and in configuration of the *Sun*, suppose by a *Sextile*, upon which the Ancients say the King shall be poor, and be inforced to require ayd of the people, this becanse the *Sun* is a general Significator of the King; but I see no reason at all it should therefore follow we should thus conclude, unless the *Sun* were at the time of the Revolution Lord of the tenth; but rather thus, if *Saturn* be also Lord of the Ascendent, the *Sun* then (if the cusp be *Aquaries*) being Lord of the seventh, is particularly and chiefly Significator of the enemies of the people, as you have heard, and therefore being thus in *Sextile* with *Saturn*, unless by reception, I should say the enemies of the people shall desire peace, and a conformity with the People, and shall intreat and sue for it, and if there be any reception betwixt him and *Saturn*, either by House, Triplicity, Exaltation, Term or Face, say it will be agreed to by the Common People, who are signified by *Saturn*, who is Lord of the year and Ascendent. If the Aspect be by *Opposition*, judge dissentions, quarrels and discords among them or between them, also open War, if you finde other testimonies concurring in signification: for you are not to derive your judgement from the general signification of the Planet in configuration with your significator altogether, though somewhat may be hereon affirmed, or from hence concluded: but from the signification of the Planet as located in your Scheme, and therein significator having regard to the places of Heaven and signs they are placed in; for we see even the most pernitious Planets Fortunes sometimes, as they may be Significators and placed; and the most beneficial and Fortunate Planets, Infortunes, as you have already heard; for every Planet must perform the Natural Office whereunto in any Revolution or other Scheme of the Heaven it is constituted, as we shall further instance; Admit the *Sun* be in the 12th. you shall then say the Peoples enemies (the Aspect being by *Opposition* as aforesaid) shall Clandestinely and Treacherously by some underhand Plot or Device, study the overthrow or prejudice of the People, the twelfth house signifying secret Plots and mischief; and so judge according to the signification of the other Houses when therein located, be sure you ever remember the true signification of the Planet in his own proper nature, and accidental signification, by his Position in the Heavens, afflicting your significator, or assisting him, and the nature of the sign and house wherein he is, and you shall never fail (if accordingly you pronounce Judgement) of giving not only a rational but solid conclusion on any configuration from any sign or house of Heaven made by any Planet whatsoever to the Lord of the year: or indeed to any Planet whatsoever *Mutatis mutandis*.

And this (I say) if thou canst attain unto, thou hast accomplished not only the way and manner of judging the signification of the Aspects of any Planet to the Lord of the year, but also to any other Significator in the whole Scheme, and art Master of the whole Art; and this thou shalt never be capable of by any instruction, but only by a diligent search, and contemplation of the natures of every sign, house and Planet, and the Reasons why they were so constituted; wherefore I should desire thee for thy better instruction and assistance, to read over and over, and seriously consider every title of our second Treatise of this Book, *being an Introduction to the Judgement of the Stars*; and now let us proceed to shew you what may be expected in any Revolution from the Position of the Planets in any of the twelve Houses of Heaven, whether they be Lords of the year or no, for the further illustration of what hath been said.

CHAP.

CHAP. VI.

Containing the true Significations of the Planet Saturn *as he is in any Annual Revolution accidentally placed in any of the Twelve Houses of Heaven, whether he be Lord of the Year or no.*

EVen as it was an earneſt deſire that all the ingenious ſpirits of our Nation ſhould increaſe in Knowledge (eſpecially this, which of all other comes nearest to Divinity) that hath egged me on to this undertaking, I ſhall (according to my deſire and firſt intentions) be herein as plain as poſſibly I can, and ſhall cordially and ſincerely deal with thee as I would be dealt by, for wilfully I ſhall not in the leaſt detain or keep back the ſmalleſt matter according to that little knowledge God in his wiſdom and infinite mercy and goodneſs hath beſtowed on me, that might advantage thee in this moſt heavenly ſtudy, or be a means to propagate the Art.

Of *Saturn* in the Aſcendent in any Annual Revolution, and what he ſignifies, whether he be Lord of the Year or no.

If in any Revolution of the years of the world *Saturn* be in the Aſcendent, and diurnal, and beheld by his diſpoſitor by a good aſpect, as alſo by the Lord of the mid-heaven, or in reception therewith, it ſignifieth the People under that Revolution ſhall be quiet during that Revolution, not making many Journies, ſhall be in a good condition, fortunate, ſucceſsful, and ſhall be much honoured by their King and Superiours, of whom they ſhall obtain much good; but if he be therein afflicted, unfortunate or anywiſe weak, he denotes miſchief and trouble to the People in their proper perſons, alſo infirmities and all vexations ſignified by *Saturn*; and this ſhall the more aſſuredly happen if he be in humane ſigns and no wiſe beheld of the Fortunes or adjuvant Planets.

Saturn in the ſecond.

In the ſecond, and beheld by the fortunate aſpects of the Lord of the ſecond, he denotes the ſucceſsful and proſperous condition of the Common People in their Trades and Merchandizings, and that they ſhall thrive and grow rich, eſpecially in ſuch things as are ſignified by the ſign wherein the Cuſpe of the ſecond is; if he be therein weak, impedited and unfortunate, he ſhall ſignifie the contrary, and that the People ſhall be poor, have loſſes and croſſes, eſpecially in ſuch things as are ſignified by *Saturn* and the ſign wherein he is; And this underſtand touching the quality of the good or evil underſtood or ſignified by any of the other Planets; for according to the nature of the Sign and Planet therein muſt you give Judgement.

Saturn in the third.

Saturn in the third if he be well dignified ſhall generally denote mirth and jollity to the People, that they ſhall delight and aſſociate themſelves one with another, and all heart-burnings and differences between them ſhall be forgotten and laid aſide: but if he be in the third and unfortunate, men ſhall ſuffer by ſhort Journies, ſhall envy, hate and diſturb one another, ſhall be liars, perfidious and treacherous, and oftentimes ſhall have terrible and troubleſom dreams, &c.

Saturn in the fourth.

Alſo if he be in the fourth and ſtrong (as aboveſaid) men ſhall be very laborious and ſucceſsful in manuring and husbanding the ground, and ſhall much delight themſelves therein, and ſhall thrive thereby, as alſo by heritages and houſes; but if he be weak, there ſhall be no profit in ſuch things, houſes ſhall come to ruine, the earth ſhall not give its due increaſe (eſpecially if other teſtimonies concurr, for how to judge of plenty and ſcarcity you ſhall have anon; yet *Saturn* his preſence in this houſe and unfortunate (you muſt know) will ſomewhat leſſen the fertility promiſed in any Revolution) as will be expected by the husbandman whoſe hopes therein will be fruſtrated, and much of his time ſpent in vain.

Saturn in the fifth.

Again, If he be in the fifth and ſtrong, the People ſhall be jocund, pleaſant and merry, ſhall delight in their Children, Feaſtings, and the like; if he be therein weak, judge the contrary; ſadneſs for joy, croſſes by Children for delight in them, and penury and want inſtead of Feaſts.

Saturn in the ſixth.

If he be fortified in the ſixth, judge health to the People if it be a humane ſign which poſſeſſeth the Cuſp thereof, and good to ſervants; if it be beſtial, it will be more eſpecially manifeſt in ſuch Creatures as are thereby repreſented; as if *Aries* or *Capricorn*, Sheep, Goats and ſmall Cattel; if *Taurus*, Buls, Cows, Oxen, and the greater ſort of Cattel, Horſes, &c. if in watry ſigns, ſucceſs and good to Rivers, Fountains and Fiſh; if the ſign of the ſixth be *Virgo*, to the Earth and its Fruits, as Corn, &c. if he be impedited or weak, judge the contrary, ſickneſs and detriment unto them, according as you ſee the ſeveral ſignifications of the ſign on the Cuſp of the ſixth Houſe.

Saturn in the ſeventh.

Moreover if *Saturn* be in the ſeventh and ſtrong, and the ſign be humane, men ſhall delight themſelves in women, eſpecially old men, and ſhall Contract and make Marriages; if it be any other ſign, ſee of what nature and ſignification it is, and judge they ſhall delight themſelves in ſuch things as are according to the nature thereof, and profit thereby; but if he be weak, judge the contrary.

Saturn in the eighth.

And if he be in the eighth, although he be ſtrong, yet ſhall he ſignifie danger of death, and ruine to thoſe things ſignified by the ſign of the eighth; as if a humane ſign, to men, &c. but if he be weak, it is the more to be feared, and if other teſtimonies agree, it is to be concluded, but eſpecially to men of elder years.

Saturn in the ninth.

Alſo if he be in the ninth, well dignified, and in a fixed ſign, men ſhall be chaſte, lovers of Religion, the Law and all good Learning; but if the ſign be movable, they ſhall make many Voyages by Sea, or long Journies, in which they ſhall continue long; but if he be then weak, judge the contrary, and that many Ships ſhall ſuffer ſhipwrack, and men ſhall receive much damage and detriment through long Journies.

Saturn in the tenth.

Again, If *Saturn* be in the tenth and ſtrong, the People ſhall receive much honour and benefit from their King and Superiours; but if he be weak and elevated above all the other Planets, it ſignifieth that his cold unfortunate and malicious inclination ſhall go generally through all the Region, Country or Kingdom; and then the King ſhall remove out of one place into another, and ſhall do much miſchief and evil acts, and too tyrannically impoſe unuſual Taxations on the People.

Saturn in the eleventh.

Saturn in the eleventh and ſtrong, ſhews that men ſhall obtain their deſires and hopes, ſhall be ſucceſsful in their Journies and Removes, and ſhall be merry; but if he be weak, judge the contrary.

Saturn in the twelfth.

Laſtly, If he be in the twelfth and ſtrong, men ſhall be quiet, ſhall love one another, and retain no malice or ill will; but if he be weak, men ſhall be envious, malicious and wicked one againſt the other, and there ſhall be many quarrels and diſcords in that Region for which your Revolution is.

CHAP.

CHAP. VII.

Of the Signification of Jupiter *as he is accidentally placed in any of the Twelve Houses of Heaven in any Annual Revolution, whether he be Lord of the Year or no.*

THus have you heard plainly and fully the true significations of *Saturn* as he is located in any of the twelve Houses in any Revolution whatsoever, whether he be Lord of the year or no; it resteth therefore now we descend to *Jupiter*, who as you have heard in *our Introduction* is, the next under *Saturn*, and therefore we shall in this place speak first of him, and then of all the rest in order as they are accordingly located in the Heavens.

Jupiter in the Ascendent or first House of Heaven in any Annual Revolution of the years of the world, and what he thereby signifies.

If *Jupiter* then in any Annual Revolution of the years of the world be in the Ascendent and strong, and in good aspect of his dispositor (as you have heard of *Saturn* in the former Chapter) he signifies the People of that Climate or Region shall be successful and fortunate on every side; healthy in their bodies, shall have much joy, honour and peace, men shall be desirers and searchers of and in Divine Mysteries, and the Law and the Students thereof shall be in great and high esteem, and they shall build and repair Churches and Courts of Judicature, &c. and if he be weak, men shall be negligent and careless of Divine Duties and the Law; and though thou mayst not judge altogether the contrary to what hath been said, yet mayst thou say the People shall be little the better for his presence in their Ascendent, or receive little or no good from him; for the good he would and is naturally willing to do you see he is altogether unable to perform, being weak or having no power or ability; in like manner judge of his consistence in any other House when he is in the like case indigent.

Jupiter in the second.

If he be in the second and strong, he signifies abundance of prosperity and riches to the People, especially in such things and commodities as are signified by the sign wherein *Jupiter* is; also if the Lord of the second apply unto him, their riches will come tumbling on them they know not how; but if he apply to the Lord of the second, it will be by their own labour and industry that they shall augment their riches: By this rule mayst thou (if thou hast well considered what hath been said in the preceding Discourse) judge of every thing appertaining to the signification of any House: If *Jupiter* be weak and in the second, he neither promiseth riches nor poverty in himself except by accident; wherefore you are warily to consider (as hath been said) the signification of each Planet as he is in your Scheme significator of any thing, and not (wholly) as he is naturally; and so judge of the good or evil portended by his signification and aspect, sign and quarter of Heaven he possesses.

Jupiter in the third.

Also if he be in the third and strong; the People shall be pleasant and delight to associate themselves with their neighbours, acquaintance and kindred, shall delight also in charitable and alms-deeds, and be prosperous and successful in all short Journies, and give themselves to the study of Arts and Sciences; but if he be weak, they shall not have the like strong inclinations unto these things.

Jupiter in the fourth.

Again, If *Jupiter* be in the fourth and well dignified, men shall infinitely abound in wealth, and prosper by their labours on the ground, especially husbanders and manurers thereof; but if he be unfortunate, there shall happen much sadness and trouble unto them towards the end of the year, &c.

Jupiter in the fifth.

Moreover if he be in the fifth, men shall delight in feasting, sporting and all manner of recreation and pastime, shall be pleasant, merry and receive much joy and content from and by their Children, women shall be apt to conceive

with Child, and they ſhall bring them ſafely forth, perfect and without danger; but if he be weak it will not be ſo well, if any thing at all good.

Jupiter in the ſixth. In the ſixth and well dignified, the good condition and ſtate of Servants is promiſed, alſo health both unto them and the People in general if the ſign wherein he is be humane; if beſtial, to beaſts of that nature the ſign is of, &c. as you have heard in the preceding Chapter where we ſpake of *Saturn* his being in the ſame Houſe; if he be afflicted, judge not ſo much good, but (if you ſee other teſtimonies concuring) ſay rather there will be the clean contrary, and diſeaſes, ſuch as are Impoſtumes, unnatural windy, ſwellings, obſtructions of the Liver, and the like; be ſure you derive your judgement according to diſcretion, and the nature of the Planet and Sign he is in, &c.

Jupiter in the ſeventh. *Jupiter* in the ſeventh fortunate, denotes many Marriages and Contracts ſhall be made, and Men ſhall delight themſelves with Women; but if he be unfortunate, they ſhall not agree, ſhall jarr, claſh and fall out one with another during that Revolution.

Jupiter in the eighth. If he be in the eighth, there ſhall not be any great mortality (if he be then ſtrong) but if he be weak, judge the contrary, or there ſhall be ſome affliction according to the nature of the ſign in which he then is.

Jupiter in the ninth. Alſo if he be fortunately placed in the ninth, men ſhall make ſafe and proſperous Journies and Voyages by Sea, and alſo thrive by removing from one place or houſe to another, and men ſhall love and delight in the Law both of God and Man, Moral and Divine; but if he be weak it will not be ſo good: By what hath been already ſaid and rightly apprehended, thou mayſt eaſily judge when it will be contrary or bad in any degree.

Jupiter in the tenth. Again, If he be in the tenth and dignified, the King and Superiours ſhall be good, ſhall honour his or their People, and do Juſtice generally and impartially, and they ſhall thrive under their Government and be ſucceſsful; but if he be weak in dignities, he cannot be ſo ſtrong as to perform this good ſo effectually, and there ſhall be both Law and diſcord amongſt the People, &c.

Jupiter in the eleventh. If he be in the eleventh, the People ſhall be moſt ſucceſsful or fortunate, alſo faithful, juſt and honeſt, ſhall not be deprived of their hopes nor confidence, and ſhall be merry; but if he be weak it will not be ſo good.

Jupiter in the twelfth. Laſtly, If *Jupiter* be in the twelfth, the People ſhall profit and gain by their Enemies, ſhall be quiet, love and cheriſh one another, and ſhall be free from malice and envy; but if he be weak, judge the contrary, as you ſhall have occaſion and reaſon.

Chap. VIII.

Containing the Significations of Mars *in the Twelve Houſes of Heaven in any annual Revolution, whether he be Lord of the Year or no.*

Mars in the firſt. HAving done with the ſignifications of *Jupiter*, it follows now we come to *Mars* and his ſignifications, who if he be in the firſt Houſe in any Revolution and ſtrong, whether he be Lord of the year or no, ſhews that the People of that Country ſhall gain and be advantaged by wars or ſlaughters, and ſhall overcome their Enemies during that Revolution; but if he be weak, they ſhall diſagree and fall out one among another, and ſhall beat, draw blood and wound one another, for which cauſe much evil and damage ſhall happen unto them.

Mars in the ſecond. If *Mars* be in the ſecond Houſe at the time of any Revolution, or Ingreſs of the

Sun

Sun into *Aries*, and ſtrong, he denotes many thefts, rapines and robberies, and cozening and cheating of one another; thoſe alſo that are intruſted with money or goods of any one, ſhall be falſe and deceitful, and the People generally ſhall be driven to want, and be perplexed with taxations and tributes.

But if he be in the third, men ſhall not aſſociate themſelves with their neighbours and kindred, but inſtead of being friends hate and envy one another. *Mars* in the third.

Alſo if he be in the fourth, he ſends his vigorous heat and malice to all the other Planets, ſo that if he be in a fiëry ſign, he dryes up and ſcorches the earth, and cauſeth great miſchief by fire, alſo mortalities; if the ſign be humane, he cauſeth many ſlaughters and effuſion of blood, quarrels and war, and that chiefly in or towards the latter end of the year, and in thoſe places generally ſubject to the ſin wherein he is. *Mars* in the fourth.

And if he happen in the fifth, hard and tedious labour is threatned to thoſe with Child, little or no merry meetings and feaſtings; but if any, he cauſeth diſſentions and diſcords amongſt them. *Mars* in the fifth.

Again, If he be in the ſixth, in a hot and dry ſign, he cauſeth hot and dry diſeaſes; if the ſign be moyſt, the diſeaſes will be hot and moyſt; if aiëry, they will be feavers, corruption of blood, impoſtumes, ventoſies, &c. if it be an earthy ſign, they will be conſumptions and melancholy diſeaſes, with ſome mixtures of choler; and if the ſign be beſtial, the beaſts ſubject thereunto ſhall ſuffer, &c. *Mars* in the ſixth.

Moreover, if he be in the ſeventh, afflicted and weak, he denotes then great diſſentions and enmities, and that men ſhall be perplexed with theft, much blood-ſhed, contentions and wars; and theſe ſhall chiefly be incident to the People of that Climate for which the Radix of your Figure is made, *viz.* evil accidents, wars and diſcords, alſo fraud and deceit in Merchandizing, trouble and ſadneſs. *Mars* in the ſeventh.

And if he be in the eighth, there ſhall be fearful and terrible ſudden deaths, according to the nature of the ſign in which he is. *Mars* in the eighth.

If he be in the ninth, travelling ſhall be dangerous, alſo much robbing and plundering therein, if the Journey be by Land; if by Sea, Shipwrack is much to be feared. *Mars* in the ninth.

Again, If he be in the tenth, the King and Rulers ſhall be froward and croſs with their People, exerciſing cruelty and tyrannie without any piety or fear of God, and puniſhing and taxing them without any mercy or pitty. *Mars* in the tenth.

If in the eleventh, men ſhall not love one another, nor delight in each others ſociety, neither will they be moved with any compaſſion or pitty. *Mars* in the eleventh.

And if in the twelfth, the People ſhall be much terrified and troubled by their Enemies, from whence ſhall proceed ſlaughter and effuſion of blood. *Mars* in the twelfth.

CHAP. IX.

Shewing the Significations of the Sun *in the Twelve Houſes of Heaven in any Annual Revolution, whether he be Lord of the Year or no.*

RHearſing the Planets according to their order and places in the Heavens, after *Mars* follows the *Sun*, who if he be in the Aſcendent fortunate, eſſentially dignified, and in reception with the Lord of the Aſcendent, and beheld amically by him, the year ſhall generally be happy and ſucceſsful for every one, as well the King as the Beggar; but if he be therein infortunate, it ſhall be clean contrary; and eſpecially noble and great men ſhall ſuffer in their perſons diſhonour, diſgrace, and be perhaps caſt out of their dignities and places. The *Sun* in the firſt.

The

The *Sun* in the second.

The *Sun* in the second, the People shall waste and expend their wealth, also their Rulers shall covet after the fingring and disposing thereof, insomuch that they shall live sneakingly and poor.

The *Sun* in the third.

The *Sun* in the third, shews the People shall delight in goodness, and in the Law, shall love and associate themselves with their neighbours, friends, kindred and associates, for the which they shall be praised.

The *Sun* in the fourth.

If he be in the fourth, Gardens and Vegetables shall be spoyled and suffer detriment, especially if he be in signs of that nature; great men and high shall be made low and degraded; and if it be a watry sign, the earth shall be dry, and the water dried up: [I believe the Ancients meant fiery.]

The *Sun* in the fifth.

Again, If the *Sun* be in the fifth, he denotes detriment and grief to such Creatures as are with young, so that hardly do any escape without some manifest hurt or other.

The *Sun* in the sixth.

Also if he be in the sixth, many griefs and infirmities shall happen, and chiefly in the eyes, and such living Creatures shall dye as are signified by the sign wherein he is located; the King also or chief Rulers shall be sad that year, much loss also and damage shall be by servants, and such things as are signified by the sixth House; also the ignoble and baser sort of People shall envy and raise themselves up against their Superiours.

The *Sun* in the seventh.

Moreover, if he be in the seventh, he denoteth discords between the People and their Rulers, and betwixt the King and the Nobles, and that the King shall keep at a distance with the People, or keep himself retire from them.

The *Sun* in the eighth.

In the eighth, he denotes the death of Kings and great men, also the deposing of Kings, and unthroning of Nobles and Grandees, and a lessening or diminishing of their power, especially if he be beheld by the Lord of the eighth.

The *Sun* in the ninth.

But if he be in the ninth, he shews the inclinations of the People are generally to good, and that they shall be fortunate and successful in long Journies and Voyages, and shall love and delight in both the Law of God and Man.

The *Sun* in the tenth.

Also if the *Sun* be in the tenth, it denotes the glory, renown and honour of the King or chief Rulers, also the good condition of the People, and that there shall be kindness and love betwixt them; for the People shall willingly obey, and the Superiors shall conferr honour and priviledges on the People.

The *Sun* in the eleventh.

And if he chance to be in the eleventh, the People generally shall have joy and gladness, and shall be merry and solace themselves with their friends, acquaintance and familiars, and their hopes shall not be fruitrated; the chief Rulers shall love the People also, and be advantageous unto them.

The *Sun* in the twelfth.

Lastly, if he be in the twelfth, Rich and Noblemen, and the Grandees shall be eclipsed in their honour, and ignoble persons shall affront and prejudice them; and the People generally shall hate and despise their Superiours, and their Superiours shall oppress and torment them.

CHAP. X.

Shewing the Signification of Venus *in the Twelve Houses of Heaven in any Annual Revolution, whether she be Lady of the Year or no.*

Venus in the first.

After the *Sun* follows *Venus*, who if she be in the Ascendent, strong and well dignified, the people shall be strong and healthy, and have much joy and gladness, shall endeavour to live neatly and in a comely spruce manner, both for

for matter of meat and raiment, and all other things neceſſary for the perfecting of a mans pleaſure in this life.

Venus in the ſecond, cauſeth profit and gain by Women, happineſs and fertility of the Fruits of the Earth. *Venus* in the ſecond.

If ſhe be in the third, men ſhall hate one another, and no wiſe deſire the ſociety of their friends and neighbours, alſo be careleſs of Religion, Law and all goodneſs. *Venus* in the third.

Alſo if ſhe be in the fourth, men ſhall be jealous of their Wives, and ſhall therefore ſhut them up, alſo ſadneſs and anxiety cauſed by Mothers; but yet the latter end of the year ſhall be better then the beginning. *Venus* in the fourth.

If ſhe be in the fifth, damage is portended through the occaſion of Children; but the latter end of the year will be better then the beginning, and the grief and ſadneſs converted into joy; ſuch Creatures as are with young ſhall go ſafely and be delivered, but the moſt part will be Females; Men ſhall be Captivated with the love of Women, and ſhall be merry with them, ſhall delight in ſinging, dancing, feaſting, and ſeeming ſpruce and neat. *Venus* in the fifth.

Alſo if ſhe be in the ſixth, and the ſign humane, men ſhall profit by ſervants; in like manner if the ſign be beſtial, they ſhall alſo gain thereby, *viz.* by ſuch beaſts as are thereby ſignified, and they ſhall be free from ſickneſs and other accidents, and women ſhall be ſick through ſurfets and weakneſs of the ſtomack. *Venus* in the ſixth.

Again, If ſhe be in the ſeventh, Women ſhall make and conclude Marriages, and delight themſelves with their Husbands if ſhe be ſtrong; but if ſhe be weak, they ſhall fall out and ſcold with their Husbands, and ſhall be diſobedient unto them, and ſhall run ſcolding and prating out of their houſes, and ſeparate and divorce themſelves many of them from their husbands. *Venus* in the ſeventh.

Moreover if in the eighth, ſhe denotes the death of Matrons and great Women, alſo generally mortality to all Women, if ſhe be then weak. *Venus* in the eighth.

If ſhe be in the ninth, ſhe ſhews Men of Religious Orders ſhall flit and remove from one place and houſe to another, and that Men ſhall dream true Dreams, and perform long Journeys and Voyages with ſafety, and profit and gain thereby; Men ſhall be Lovers of the Law both of God and Man, and eſteem of all good Learning, and ſtrive to be vertuous. *Venus* in the ninth.

But if ſhe be in the tenth, joy and gladneſs will be occaſioned by and from the King and Superiours, the Grandees alſo ſhall love and delight themſelves with Women, whom they ſhall adorn and deck ſumptuouſly; they ſhall alſo take much pleaſure in Jeſters, all merry conceits and tricks, alſo in Muſick, Songs and the like; the People ſhall be in a good condition, and ſhall be beloved and honoured by their Superiours. *Venus* in the tenth.

Alſo if ſhe be in the eleventh, the People ſhall be fortunate, ſucceſsful and happy, by reaſon their faith, truſt and hope ſhall not fail them; they ſhall alſo accompany themſelves with Women, and ſhall be taken in love one with another, and commit Fornications, and tranſgreſs the Law, yet ſhall they ſpend the year with great jollity and mirth. *Venus* in the eleventh.

If in the twelfth, Tribulation is threatned, and enmity with Women; for Men ſhall hate them, and no wiſe be aſſiſtant unto them, ſo that they ſhall be during the time of that Revolution moſt unfortunate. *Venus* in the twelfth.

CHAP.

CHAP. XI.

Of the Significations of Mercury *in the Twelve Houses of Heaven in any Annual Revolution, whether he be Lord of the Year or no.*

Mercury in the first. MErcury in the twelve Houses of Heaven comes now to be considered, who if he be in the first, he shews the year shall be good and successful; Men shall be ingenious and also Children and Youth, so that they shall during that Revolution be apt to attain to any thing that shall be taught them, or that they shall incline their minds to understand.

Mercury in the second. If he be in the second and strong, Merchants and Trades-men shall profit and gain by their Merchandizings, shall be faithful and justly perform the trust reposed in them, shall be honoured, famous and in great esteem of their Superiours; but if he be unfortunate, it denotes loss and decay of trading, infidelity and breach of trust, and that men shall give themselves over to gain by unlawful and indirect means, and the like.

Mercury in the third. Also if he be in the third, men shall love and delight in the Law, and in all kind of Knowledge and Religion; and shall love and associate themselves one with another, and shall delight in short Journies.

Mercury in the fourth. Again, In the fourth he causeth discords and jarrings in words betwixt man and man, also vexation and sadness; also many Scribes shall be captivated, or such as keep Books of Accounts, or Secretaries of State; and if the sign wherein he is be fixed, they shall continue long in Prison; if moveable, judge the contrary; and if *Mars* do then maliciously aspect him, they shall be grievously beaten and tormented, and perhaps slain.

Mercury in the fifth. Also if he be in the fifth, he denotes success and joy by and in Children, messages, sports, pastimes and ingenious recreations, by which sadness shall be totally abolished; also such as are with Young shall go their time safely, and be at length well delivered, and these for the most part shall be ingenious Creatures; but if he be unfortunate, no Conception shall be brought to perfection, and judge the contrary to what you have heard.

Mercury in the sixth. Moreover if he be in the sixth, contentions, trouble and vexation shall happen through the default and actions of servants and vile ignoble persons, or such as belong to a mans own family, or by small Cattel, *viz.* such as are signified by the sign wherein he is, or by sickness, &c. Children also and Young men shall many of them dye and be diseased according to his affliction in this House.

Mercury in the seventh. If he be in the seventh, he denotes men will be addicted to lasciviousness, and the company of women carnally; and if he be weak, they shall fly out and commit many fornications and filthy acts.

Mercury in the eighth. In the eighth, he shall cause the death of many Young men, Women and Children, also discords and contentions between men concerning Wils, Legacies and the mind of the deceased.

Mercury in the ninth. Also if in the ninth, long Journies will be performed with safety and pleasure, also men shall mutually desire each others society, and delight in all honest and good Learning, and apply their minds to the finding out of hidden secrets and mysteries; but if he be weak, their study will be impious and wicked; and so of all the rest, judge the contrary.

Mercury in the tenth. Again, If *Mercury* be in the tenth, Merchants and Scribes, also Scholars and Ingenious men shall be honoured by their King and Superiours; also all such men as are signified by *Mercury*; but if he be afflicted, judge the contrary, according

to

to the nature of the Planet afflicting and the Sign and Quarter of Heaven he is in.

Moreover if he be in the Eleventh, men shall love and associate themselves one with another, they shall mutually give gifts, and profit one by another. ☿ in the 11th.

In the Twelfth, the People shall be plotted against by their Enemies: also Servants and Children shall disagree and clash with men and women: also losses by great Cattell, if the Sign be Bestial, &c. ☿ in the 12th.

Chap. XII.

Of the significations of the Moon *in the Twelve Houses of Heaven in any Annual Revolution, whether She be Lady of the Year or no.*

Even as we have already treated of the Six fore-going Planets, let us yet continue to shew also the significations of the *Moon* in the Twelve Houses of Heaven. Wherefore if the *Moon* in any Annual Revolution be in the first House whether she be Lady of the Year or no, she denotes the People shall be fickle, ever wavering and going out of one Opinion into another, and one house and place to another: and men shall have joy and profit by women: especially such as have Mothers shall gain much by them. The Year shall be prosperous, men shall be successfull, and in health of Body and strong: this if she be fortunate, but if she be impedited and weak judge the contrary. ☽ in the first.

Also if she be in the Second and Fortunate, men shall gain and profit and abound in Riches, having plenty of all things: but if she be infortunate, they shall be indigent, poor and vile, &c. shall have many losses and crosses. ☽ in the 2d.

If she be in the Third, men shall delight and joy in the society and company of their Friends, Acquaintance and Kindred, and all enmity and former heart-burnings shall be forgotten and laid aside: they shall delight in all goodness and charitable Alms-deeds; also short journies shall be performed with all the security and profit that may be. ☽ in the 3d.

In the Fourth, and the Revolution be diurnal, she denotes misfortune at the beginning of the Year; but towards the latter end amendment: but if it be nocturnal the People whether at the beginning or ending of the Year shall not have any success, but contrariwise many tribulations, crosses, losses, vexations and imprisonments: but if she be strong and well dignifyed, the evill will not be altogether so bad. ☽ in the 4th.

In the Fifth, men shall be fortunate in and through their Children in whom they shall rejoyce and take pleasure: there shall be plenty of every thing: men shall juncket, banquet, feast and be merry, and the like, delight to get Children, and many shall be conceived, and all things with young shall be safely and well delivered: in a word, every thing appertaining to the signification of this House shall be successfull if she be fortunate: but if afflicted, judge the contrary. ☽ in the 5th.

Also if she be in the Sixth, men shall leave off their accustomed wickednesses, and apply themselves more to goodness then usually they were wont: gain by Servants and small Cattell: but if unfortunate, loss and dammage thereby, and the clean contrary is to be expected. ☽ in the 6th.

Again, if in the Seventh, men shall be fortunate and happy in women, and gain and profit much by them. ☽ in the 7th.

And if in the Eighth, Mortalities shall happen amongst men: and if she be then unfortunated, it shall be so much the worse: and if she be in any of the houses of *Mars*, there shall be many and grievous slaughters, also tribulations and anxieties amongst men, and that about Legacies, and the like: and men shall endeavor to prosecute one another, and to cast one another out of their Possessions, &c. ☽ in the 8th.

☽ in the 9th. Moreover if she be in the Ninth, men shall make many journeys, and Remove out of one place into another; if the Sign be watry, they shall make Voyages by Sea; if an earthy, long and tedious journies by land; Men shall be lovers of Arts and Sciences; for if the Sign on the Ninth be one of the Houses of *Saturn*, they shall delight in Alchimy and Chimical preparations; if it be one of the Houses of *Jupiter*, in Divinity, Law and Justice; if of *Mars*, in wars, feats of Arms, &c. if belonging to *Sol*, in all noble Sciences; if to *Venus*, in Musick, singing and dancing; if to *Mercury*, in Astrology and all curious Sciences and ingenious Arts; to herself, in all water-works or things pertaining thereunto; and if she be therein afflicted, then mayst thou judge inconveniency will come thereby, expences and trouble according to the nature of the Planet afflicting, &c.

☽ in the 10th. If she be in the Tenth, the People shall be in a good and prosperous condition, shall be honored and beloved by their King and Superiors, and this shall the more assuredly happen if she behold the Lord of the Tenth, or be in reception therewith, and the revolution Nocturnal.

☽ in the 11th. If in the Eleventh, the year shall be fortunate and successfull in every thing appertaining to that houses signification if she be strong; but if weak, judge the contrary.

☽ in the 12th. Lastly if the *Moon* be in the Twelfth, she denotes the instability and uncertainty of every thing, and the People subject to the Sign wherein she is shall have many quarrels, dissentions and discords, if not wars, &c,

Note. Remember still that if your Significator or Lord of the year, &c. be afflicted, then mischief is to be expected; if assisted and well dignified, the contrary; and whether good or bad is portended, it shall still happen to the quarter of the Region answering to the quarter of heaven he is in; as if in the Ascendent, it shall happen in the Eastern parts; in the Seventh, in the Western; in the Tenth, in the Southern; in the Fourth, in the Northern; in the Second, in the North-east and by East; in the Third, in the North-east just (if upon the Cusp thereof;) but if within the house, North-east and by North; and so judge of all the rest of the houses round the whole heavens; But the good or evill shall chiefly be incident to those Regious and Countries subject to your Significator and the Sign in which he is located.

Also you are to remember to judge the nature of the good or bad according to the nature of the Planet afflicting or assisting, and the nature of the Sign in which he is, whether Aiëry, Earthy, Fiery or Watry; for it is not for me upon every Rule to make repetition; wherefore you are warily to understand and consider what hath been already delivered, &c.

CHAP. XIII.

Containing the signfications of the Head *and* Tail *of the* Dragon *in the Twelve Houses of Heaven in any Annual Revolution of the years of the World.*

SInce we have now waded through the significations of the Seven Celestial Planets in the Twelve Houses of Heaven in any Revolution of the Years of the World, it resteth we now also shew the significations of the *Head* and *Tayl* of the *Dragon*, and then proceed to the significations of them in the Twelve Ce-

☊ in the first. lestial Signs; wherefore then if you find ☊ in the first, the People will be successfull, fortunate, in honor and health, especially if free from the malevolent aspects of the

☋ in the first. Infortunes, and fortunately beheld by the Benevolents; But if ☋ be in the first, it denotes dangers, misfortunes, crosses, losses, and that all manner of mischief shall be incident to the persons of the People, also infirmities according to the Nature and signification of the Sign wherein it is.

If

If ☊ be in the Second, it portends fortune and good succeſs to the People in their Trades, that they ſhall grow rich and thrive in the world: but if ♍ be therein, little or no Trading, croſſes and loſſes in their ſubſtance and wealth is to be feared, and that caſually and unexpectedly. ☊ in the 2d. ♍ in the 2d.

If ☊ be in the Third, ſhort Journies ſhall be profitable, ſafe and advantagious to the People who ſhall alſo be good and well diſpoſed, and dream true Dreams, and ſhall delight in all manner of good things: Brethren and Aſſociates ſhall love and agree, alſo be helpfull and advantagious one to another: but if ♍ be therein, judge the contrary, diſcords, diſſentions and feuds among them; chiefly amongſt the men if the Sign wherein it is be maſculine, amongſt the women if feminine; alſo dammage and loſs by long journies, &c. ☊ in the 3d. ♍ in the 3d.

If ☊ be in the Fourth, and the Sign wherein he is be ♈, ♌, or ♐, or ♎, ♒, or ♓, it ſignifies good ſucceſs and increaſe of things of the Earth, as fruits and the like, and all immoveable things ſignified by the Fourth houſe; but if it be ♉, ♍, ♑, ♋, ♏ or ♓, judge the contrary: and if ♄ be therein, Poverty and Indigency, alſo a ſcarceneſs of fruits, and the ill ſtate of things ſignified by that houſe is to be expected. ☊ in the 4th. ♍ in the 4th.

Alſo if the *Dragons Head* be in the Fifth, it ſignifies encreaſe of Joy by children, alſo abundance of pleaſure, &c. but if the *Dragons Tayl* be therein, ſadneſs, trouble, vexation and anxiety is to be expected, alſo grief and trouble by and through children: and if any recreation or paſtime be uſed, it is an hundred to one if there follow not much inconveniency thereby. ☊ in the 5th. ♍ in the 5th.

Again if the *Dragons Head* be in the Sixth, it denotes encreaſe of ſmall Cattell, and much gain and profit thereby: alſo faithfnll Servants and ſuch as ſhall advantage their Maſters, and the Ayr ſhall be healthfull and pleaſant: but if you find the *Dragons Tayl* therein, judge the contrary, alſo loſs by Cattell and Servants, and that they ſhall be perfidious and falſe. ☊ in the 6th. ♍ in the 6th.

Moreover if the *Dragons Head* be in the Seventh, men ſhall delight in the company and ſociety of women, and love ſhall be encreaſed between them; the enemies of the People ſhall be ſtrong and in good condition; but if the *Dragons Tayl* be there, ſay there ſhal be no love nor delight between men and women, nor ſociety in any love, but rather quarrels, ſcoldings & brawlings, chiefly among the common ſort of people, &c. ☊ in the 7th. ♍ in the 7th.

If ☊ be in the Eighth, the People ſhall gain and profit by the deceaſe of men and women, alſo by Legacies and ſuch like, & c. but it ♍ be there, it ſignifies loſs by the death of men and women, quite contrary. ☊ in the 8th. ♍ in the 8th.

Alſo ☊ in the Ninth, long journies ſhall be ſucceſsfull, men ſhall alſo be Lovers of the Law and all good Learning; but if ♍ be therein, long journies and voyages by Sea ſhall be tedious, dangerous and unprofitable; alſo men ſhall be negligent and careleſs of the Law and Learning. ☊ in the 9th. ♍ in the 9th.

Again, if ☊ be in the Tenth, the condition of the King and Rulers ſhall be good, and the People ſhall ſtudy ſuch Trades as are very curious and ingenious, alſo dive into the Secrets of all Sciences and Studies; but if ♍ be there, they ſhall be alſo as inquiſitive, but the Arts ſhall be Diabolical and unlawfull, and the Trades-men ſhall deviſe ways in their Trade to cozen and cheat their Neighbors; and the King or Rulers ſhall have croſſes and troubles, and perhaps their Honor ecclipſed. ☊ in the 10th. ♍ in the 10th.

Alſo if ☊ be in the Eleventh, the Ancients have ſayd he ſignifieth neither good nor bad; the ſame alſo they affirm of ♍. I muſt confeſs I have not had much regard to the verity thereof by any ſufficient obſervation, nor can I as yet conceive the true Reaſon thereof: I hope a little time and Search thereinto will better inform both me and thee: in the Interim becauſe they have ſo concluded, I ſhall not in the leaſt contradict them in this Point, nor derogate from them, becauſe ſomething may I know be ſayd for this their Tenet, although not ſo much as is fully ſatisfactory to my Objections, &c. ☊ in the 11th. ♍ in the 11th.

Laſtly, if ☊ be in the Twelfth, he denotes encreaſe of miſchief and not good; and ♍ loſs to and by great Cattell, that few men ſhall during that Revolution be impriſoned: and if they be, they ſhall not ſo continue: but I ſhall deſire thee to remember that according to their affliction or aſſiſtance ☊ in the 12th. *Note.*

thou art to judge good or bad, and not always according to these general Rules, as you have been sufficiently taught of the Planets, so also touching the places where their effects shall be manifested, observe the same Rules you have been already taught, *viz.* those subject to the signs in which they are, &c.

Chap. XIV.

Shewing the Significations of the Planets in any of the Triplicities, when any of them is Lord of the Year in any Annual Revolution of the years of the World.

EVen as we have before promised to give you some Rules more at large for the better and further illustration of what hath been already delivered, so (though what hath been said is sufficient) we shall yet further persist, and endeavour to make every thing so clear, that there shall not be the least complaint thereof; now therefore as touching the signification of every Planet when they are either Lords or Ladies of the year in any of the four Triplicities (what a Triplicity is, and how and wherefore so divided you have been already shewn in the 12. Chapter of our *Introduction to the Judgement of the Stars*) and then what may be expected by their being in any of the twelve signs, as also the *Head* and *Tail* of the *Dragon*, and so we shall proceed to the third Section, that we may the sooner hasten to a conclusion.

I might hereon inlarge, as have the Ancients, but it shall be needless to say more then thus much, That look what Planet is Lord of the year, and the sign he is then placed in, and ponder exactly his Debilities and Fortitudes, and according to his strength you know and have been sufficiently already taught, you are to judge, good or bad, according to his nature, the nature of the sign he is in, and the nature of the place of Heaven he is placed in; as if *Saturn* be in *Aquaries* or its Triplicity, this being both his house and Triplicity by day, and so consequently (if the Revolution be Diurnal) strong and well dignified, as also having exaltation in *Libra* the same Triplicity, you shall judge what he signifies and denotes shall be advantagious and good to the Common People and Nation, but it shall chiefly be manifested and effected in the Western parts, because this is a Western sign.

For, whatever your Planet Lord or Lady of the year denotes, whether by her or his natural Complexion, or Accidental Fortitudes, good or bad, it shall be chiefly manifest in those Regions subject to the sign wherein he or she is, and the Countreys also subject to that Triplicity, but more particularly in the quarter signified by the said Triplicity; as for example, if *Saturn* be in *Aries*, he shall denote mischief and dammage to all Noble, Rich and Great men (because they are denoted and signified especial by fiery signs, which also you have heard in the 23. Chapter of the second Treatise of this Volume are regal) also to the Common People and Nation in general (because he is Lord of the year, and so becomes significator thereof, or of them) now I say mischief shall be unto these, losses, and crosses, because *Saturn* in this sign, as also in the whole Triplicity, is weak, *Aries* being his Fall, and *Libra* his Detriment, &c. And this shall be in the Places, Cities, Regions, Countreys and Kingdoms signified by *Aries*, and all the Triplicity (which you have also been shewn in the aforesaid Book, and 27. Chapter) especially in the Eastern parts thereof, because they are Eastern signs, &c. this is clear.

Note. So that if thou hast but regard to the Natural and Accidental significations of the Planet, sign he is in, his strength, and debilities therein, what Triplicity the sign is of, and what Regions and Quarter of Heaven it denotes, together with the Triplicity, and do but judge according to what thou hast been shewn and I need say no more, for thereby mayst thou easily and exactly judge of the rest.

CHAP.

Chap. XV.

Demonstrating the Significations of Saturn *when he is Lord of the Year in any of the twelve Signs.*

YOu have been promised this plain jog trot way, and therefore I shall here deliver it you, though to the ingenious what hath been already said is sufficient, and this superfluous.

Of the significations of Saturn *when Lord of the Year, and in* Aries.

Wherefore then know, that if *Saturn* be Lord of the year, and in *Aries*, he stirreth up many great winds, and those Eastern, and causeth the death of many Matrons and old Women, or such as are Overseers of Nunneries, scarcity of Provisions, and a leanness and barrenness of the earth: And if he be impedited, he causeth many Thefts and Robberies, Cutters by the High-way, anxiety, sadness and tribulation during that Revolution: Also if he be the only Lord or Significator of the year, and be Cadent from the Ascendent, and behold it not, and be direct, he shews anxiety and trouble to Rich and Noblemen, or such as are the Grandees of the earth; and if he be Retrograde, their houses, substance and coffers of wealth shall be visited and destroyed or taken away, and so much the rather, if he be beheld by the malevolent Aspects of *Mars*; for then he shall denote grievous cold weather, the death of Cattel, especially Sheep, and such as are signified by *Aries*, and that by some rot or the violence and rudeness of Wars; and if he do not behold *Mars*, or *Mars* him, the Winter shall be extream cold, according to the nature and quality of the Climate, and there shall be a destruction or death of Cattel; also if he be not Retrograde there shall be dissentions and quarrels amongst men, Sackings, Robbings and Spoilings, and a great deal of mischief; especially if he be beheld of *Mars* out of an angle; but if he behold him from a Cadent house, it shall not be so bad: Also if *Saturn* be direct, and in an angle, he signifies much rain, discords amongst great and rich men, especially if he be aspected by *Mars*, for then the Common People shall assuredly disagree, and contend with their King and Superiours; and if he be Retrograde, the state and condition of the People shall be grievous; and if both *Mars* and the *Moon* behold him with a malevolent Aspect together, there shall be terrible cold weather, Cattel shall die, and there shall be dissentions and Wars.

Saturn Lord of the year, and in fixed signs.

In any Revolution of the World, if you finde *Saturn* in a fixed sign, he denotes mortality, poverty, scarcity, and great want of the fruits of the earth (if he be Lord of the year this is meant) especially in *Leo*, because he is therein afflicted and in detriment (being the sign opposite to his own house *Aquaries*) not altogether so bad in *Scorpio*, and in *Taurus* a great deal less mischievous then in *Scorpio*; for the more he is impedited, the more evil shall he be the occasioner of, especially if he behold *Mars*, or be aspected by him, except *Jupiter* do moderate the matter by his benevolent beams.

Saturn when Lord of the year, and hath North. latit.

If *Saturn* be Lord of the year, and have Septentrional Latitude, (or more plainly North Latitude, because every one understands not Septentrional) he denotes thick, gross and corrupt ayr, also dark and cloudy.

When South latitude.

If he have Meridional or South latitude, he signifies much hard cold weather and frost.

Saturn Lord of the year, and Oriental.

If he be Oriental also, he shall be the occasioner of trouble, sadness, grief and sorrow to Great and Noblemen, perhaps through the coldness and frostiness of the weather.

Saturn Lord of the year and Occidental.

Again if he be Occidental, there shall be Earthquakes during that Revolution, especially in the Eastern parts (this is if he be in *Aries* or any sign signifying that Quarter) if he denote Earthquakes, and be Oriental, joy shall not be so great; if he be Retrograde it will be the worse, and so judge of the quality and greatness of the

the good or evil ſtill ſignified by any Planet according to his ſtrength or impediment and affliction.

Saturn in Taurus, and Lord of the year.

Thus much touching the ſignifications of *Saturn* when Lord of the year, and poſited in *Aries*; wherefore now as touching this poſition in *Taurus* when he is Lord of the year, who if he be then in an angle and direct, he ſignifies War and Diſcords or Quarrels, chiefly in the Regions and Places ſubject to *Taurus*, and in the Southern parts of the Nation in which the Revolution is made, alſo deſtruction to the Seeds and Plants in the earth, becauſe *Taurus* is an Earthy ſign, and he no ways eſſentially fortified ſo as to do there any good, and being naturally evil, unleſs the good aſpects of the Fortunes do prevent and alter his influence; he ſhall alſo cauſe Catterpillers, Worms, and ſuch kinde of Creatures as ſhall deſtroy the Fruits of the Earth; alſo Tribulations, and Sorrows in the earth, deſtruction of Houſes, Cities and Towns, alſo Earthquakes, chiefly Southward (becauſe *Taurus* is a Southern ſign, &c.) and in thoſe places ſubject unto *Taurus*.

Moreover if *Saturn* be Lord of the year, and located in *Taurus*, he ſignifies Wars, Scarcity and Famine, or a want of ſuch things as are produced out of the earth; and if he be impedited, he alſo denotes mortality, and that alſo to the great Ones of the earth; and if *Mars* and the *Moon* be joyned either in *Conjunction* or Aſpect with *Saturn*, in what ever ſign it be, or what ever then aſcends, they ſhall denote mortality and famine, or a ſcarcity and if they be joyned to *Mars*, it ſignifies trouble and vexation to the King and chief Rulers; alſo Quarrels and Wars in the Southern parts; and if he be then Retrograde, he denotes deſtructions and violencies generally over all the Region, Wars and Bloodſhed, eſpecially if he be in the tenth, for then it ſhall be more univerſal; alſo miſchief and dammage to children and young men: but if he behold the Aſcendent, and be direct, the evil ſhall not be ſo great and general; and if he be Cadent from the Aſcendent, nor in Aſpect therewith, and be direct, nor beheld of *Mars*, the evil is thereby ſtill declared not to be ſo great: but if he be retrograde and impedited by *Mars*, he denotes deſtruction to the fruits of the earth and mortalities, according to the nature of the ſign he is in.

Saturn Lord of the year, and in *Gemini*.

When *Saturn* is Lord of the year and in *Gemini*, and in an angle direct, he ſtirreth up many great and high Weſtern winds, and cauſeth very ſharp cold weather in Winter according to the nature and quality of the Climate; the Birds of the ayr ſhall ſuffer Detriment of which there ſhall be a ſcarcity; alſo men ſhall be afflicted with cold and dry Diſeaſes commixed with heat and moiſture, and men ſhall be lyars, contentious and ſhedders of blood; there ſhall be much Froſt in Winter, and in Summer corruption of ayr, thunder, lightning and rain; and if he be Retrograde, diſſentions and diſcords ſhall happen between Kings, Nobles and great men; alſo they ſhall during that Revolution be in great fear of death; it ſignifieth alſo Earthquakes and theſe towards the Weſtern parts; and if he be remote from an Angle, he ſignifies as well Eaſtern as Weſtern winds, and abundance of Cold, and men ſhall ſuffer many changes; ſo alſo judge they ſhall be if *Saturn* be then Retrograde; and that there ſhall be many infirmities through winds, ſtorms, unnatural Dews and Rains: but if he be Cadent and not beholding the Aſcendent and be direct, theſe things ſhall happen in the ſign in which *Saturn* then is, and ſhall cauſe many Southern and Southweſt winds.

Alſo if *Saturn* be in the fourth houſe in *Gemini*, or its Triplicity, and Lord of the year, or if he be not Lord of the year, yet if he be in aſpect of the Lord of the Aſcendent, he ſignifieth that in the Weſtern parts during that Revolution many men ſhall die through Earthquakes; but if he be in Aſpect with the Lord of the tenth, there ſhall be many controverſies and diſſentions about Rule and Government, and the power and right of one another; alſo many inundations, and abundance of overflowings of Waters, by which the fruits of the earth ſhall be damnified.

Saturn Lord of the year, & having Septentrional lat. in ♊

Again, if *Saturn* have Septentrional Latitude, there ſhall be many grievous high winds, corrupt, foggy dark ayr and earthquakes, and theſe chiefly in the Weſtern parts and places ſubject to *Gemini*.

But

But if he have Meridional Latitude, there will be a hot and dry ayr, mortality, and little or no rain; if he be Oriental, he denotes infirmities and ſickneſs, alſo trouble to the Grandees of the earth, and Nobles of thoſe Regions under *Gemini*; ſo if he be Occidental, there ſhall be a very dry ayr, and little or no rain, &c.

If he be Meridional. Oriental. Occidental.

Again, if *Saturn* be in *Cancer* in any Revolution and Lord of the year, there ſhall be an increaſe and abundance of Water, Fiſh and Locuſts (or Caterpillers rather in our Country) and ſuch Worms and creeping Creatures as are deſtructive to Fruits, and are ingendred by immoderate rain with which the year ſhall abound, as alſo with Fiſhes; and if *Mars* behold him not, there ſhall be grievous and terrible cold weather, and many infirmities in thoſe places under the ſign wherein *Saturn* is, as alſo under the ſigns in *Square* and *Oppoſition* to him, and they ſhall be ſuch Diſeaſes as ſhall be of the nature of the ſign he poſſeſſes, and if he be Retrograde, let the King have a care of death, or ſome prime and chief Ruler during that Revolution: and if *Mars* behold him with any Malevolent aſpect, it ſignifieth Mortalities to the aforeſaid places and many evils and miſchiefs.

Saturn Lord of the year, and in *Cancer*.

And if *Saturn* behold not the Aſcendent, there ſhall be much cold, rain and dew; but if he be direct, the evil ſhall not be ſo bad, except then the *Moon* be in the Aſcendent, for that ſignifieth the evil ſhall fall on the King or chief Rulers of the Region in which the Revolution is, if not death it ſelf; but if he be retrograde, and beheld of *Mars*, it ſignifieth death and mortality in thoſe Regions aforeſaid; and if he be Cadent and not beholding the Aſcendent, and be direct and *Mars* Cadent from him, it ſignifieth that men ſhall be ſecure and ſafe; and ſo much the more aſſured will this be if he be paſt the firſt fifteen degrees of the ſign; yet ſhall there be infirmities in the Regions and Places ſubject unto the ſaid ſign: but if he be retrograde and beheld of *Mars*, and neither of them in the Aſpects of the Fortunes, many tribulations and troubles ſhall be incident unto thoſe Regions, alſo abundance of rain and cold weather, alſo Shipwracks and Diſaſters by Sea, and much danger to Navigators, and ſuch as make Voyages; alſo death to fiſh, and the creatures lying in the Sea and other Waters.

If that *Saturn* be in *Cancer* having Septentrional Latitude, he denotes a ſcarcity of Waters, and a drought of fountains and rivers, and but little rain; Alſo if he be Meridional, that men ſhall labour and take much pains in their Trades, but ſhall gain little or nothing thereby: if he be Oriental, he denotes dark, thick and obſcure unwholſom ayr, alſo in the Winter time, grievous cold raw weather; and damage to fruits by Northern winds; if he be Occidental, alſo much rain; And if he be retrograde the evil ſhall be augmented, and the King or Rulers of the Countreys and Nations under the ſign wherein *Saturn* is, ſhall undergo grievous aſperſions, reproaches and diſgraces even equivalent to death it ſelf; but if he be direct it will leſſen and diminiſh the evil a little, for look how much your ſignificator is fortified, and ſo much the leſs ſhall the evil ſignified be, and ſo much the more the good, &c. And this thou wilt plainly ſee by what follows, if thou haſt diligent reſpect to what ſhall be expreſſed, ſo as to ponder throughly the reaſon of every Judgement, the which I would adviſe thee to do, for then ſhalt thou be aſſuredly an expert Philoſopher, and be ſoon able to deliver Judgement moſt rationally on any Configuration of the Heavens without recourſe to thy Books; for, that *Aſtrologer* whoſe brains remains in his Library ſhall never come to the accompliſhment of this Science: but he that makes his Library remain in his brains ſhall not erre; *Et ille erit mihi amicus.*

Saturn in *Cancer*, and having Septentrional latitude. Meridional. Oriental. Occidental.

But if *Saturn* be Lord of the year in any Revolution, and in *Leo*, having Septentrional (or North) latitude, he cauſeth much rain and corruption of things both to the prejudice of great and ſmall, Rulers and People, alſo bringeth to nought the deſigns and works of mens hands.

Saturn Lord of the year, and in *Leo*.

If

If he be Oriental, he denotes many infirmities to the People of the Climate under that Revolution: and if he be Occidental, many Mortalities and Peſtilencies ſhall happen unto the People: and ſo much the more grievous will the Evil and miſchief be if he be retrograde, leſs if direct.

Saturn Lord of the year in *Virgo.*

Alſo if *Saturn* be in *Virgo*, and be Lord of the Year and Septentrional, he ſignifies good, wholſom and ſweet gales and blaſts of wind, alſo convenient and ſeaſonable guſts in Harveſt-time: and if he be Meridional, there ſhall be a drought of Fountains, and a ſcarcity of waters; but if he be Oriental, the women that ſhall conceive during that Revolution ſhall miſcarry, by reaſon of wind or carnal copulation after conception: but if he be Occidental, he cauſeth acute and ſharp Fevers: and if he be Retrograde, the King and Rulers ſhall fear their Enemies: but if he be Direct, they ſhall not thus fear, but be provided for by them.

Saturn Lord of the year in *Libra.*

Again if *Saturn* be in *Libra* and Lord of the Year Septentrional, he denotes a hot and dry Ayr, and little or no rain during that Revolution, and a ſcarcity of Waters: And if he be Meridional, a good wholſom ſweet Ayr and no noyſom Blaſts: and if he be Oriental, men ſhall have a luſtfull inclination to women: but if he be Occidental, he denotes infamy and diſgrace which ſhall come of ſuch Doings: If he be Retrograde, he ſignifies Infirmities to Servants and the Baſer Sort of People: And if he be direct, there ſhall be pretty Plenty of the Fruits of the Earth, eſpecially of Barly, &c.

Saturn Lord of the year in *Scorpio.*

Saturn Lord of the Year and in *Scorpio* Septentrional, ſignifieth abundance of Rain and increaſe of Waters both in Rivers and Fountains: alſo that they ſhall be corrupt: and if he be Meridional, he ſhall denote a ſcarcity of proviſions appertaining to the life of man, eſpecially ſuch as are produced by the Earth: And if he be Oriental, there ſhall be many diſſentions, and quarrels amongſt Great men: but if Occidental, he ſignifies deſtruction and trouble on the Sea, alſo loſs and dammage to ſuch as have their Livelihood thereon: alſo if he be Retrograde, there ſhall happen Peſtilential Diſeaſes: but if direct, *Babylon* (as ſay ſome of the Antients) ſhall be ſafe.

Saturn Lord of the year in *Sagittary.*

Again if *Saturn* be Lord of the Year Septentrional and in *Sagittary*, he denotes the increaſe of Fountains, and extremity of Cold in Winter according to the nature of the Climate: if he be Oriental, Noble and Rich men ſhall be put out of their Countries and Habitations: and if he be Occidental, there ſhall be many diſſentions, quarrels and wars between Kings and Great men: alſo if he be Retrograde, it ſhall go ill with all manner of men and their affairs; and quarrels ſhall be amongſt them: and if he be Direct, Travellers both by Sea and Land ſhall be in a good Condition and ſucceſsfull

Saturn Lord of the year in *Capricorn.*

Moreover if *Saturn* be Lord of the Year, and in *Capricorn* and Septentrional, the Ayr ſhall be temperate and healthy, and there ſhall be moderate and ſeaſonable Rains: but if he be Meridional or have Meridional Latitude, in Winter there will be dark, cloudy, cold weather: and if he be Oriental, the ſtate of Great and Noble men ſhall be but ſad and troubleſome, neither ſhall they agree with the Common People: and if he be Occidental, the fruits of the Earth ſhall be waſted and conſumed by and through extremity of heat and creeping things, as Catterpillers and the like: and if he be Retrograde, the Common People ſhall be angry and fall out one with another: if Direct, it ſignifies the good Condition of Great and Noble men, that they ſhall carry themſelves well towards all men, and that they ſhall delight in and love the Law, and put it in execution.

Saturn Lord of the year in *Aquaries.*

If *Saturn* be Lord of the Year and in *Aquaries* having Septentrional Latitude, he ſignifies much Rain, Froſt and Cold at Times convenient; when Meridional, a ſcarcity of water in Fountains and Rivers: if he be Oriental, the Common People ſhall obtain but few Heritages, and thrive but little: if he be Occidental, he ſignifies many Combuſtions: if he be Retrograde, the Evill is increaſed; and if Direct, he denotes the Death of ſuch Cattell as Men ordinarily imploy about their Occaſions.

Laſtly

Lastly, if *Saturn* be Septentrional, and Lord of the year, and in *Pisces*, he signifies many great and tempestuous blasts of winds and that from the North, and grievous cold weather in winter; if he be Meridional, he denotes storms and tempests by sea and many shipwracks, also hurt and loss to those that have their living and dependency on the sea or water; and if he be Oriental, it signifies dissentions and discords amongst great and noble men, and also slaughter amongst them; but if he be Occidental, the ignoble and baser sort of people shall exalt themselves above their Superiors; and if he be Retrograde, there shall be many dissentions, tribulations and discords amongst Religious men and such as study Divine matters; and if he be Direct, men shall serve and worship God, &c.

Saturn Lord of the year in *Pisces*.

CHAP. XVI.

Shewing the Significations of Jupiter, *when he is Lord of the year in any of the Twelve Signs.*

WE are now in order to descend to *Jupiter*, being the next Planet under *Saturn* in the heavens, who if he be in *Aries* and Lord of the year, he signifies an appearance of religion in the Eastern parts, or that some new Sect or Schism shall there arise; and men shall be observers and lovers of the Laws, both Moral and Divine, and shall be given to good works: also he denotes much windy weather, and that from the East or Eastern parts: as also much cold and rain in winter, yet not so much as shall be hurtful, or to cause any inundation; the fruits of the earth also shall be plenteously and seasonably produced: And if he be then well dignified when he is Lord of the year and in *Aries*, he signifies the prosperous and successful condition of those men, places, Cities and Countreys subject unto him and the sign wherein he is, that they shall be merry and jovial and want nothing: the like also to the common people in general, and that they shall love their Superiors; but if he be impedited and weak, judge the contrary.

Jupiter Lord of the year in *Aries*.

Also if *Jupiter* be in humane Signs, or fiery Signs in any Revolution and Lord of the year, you are to know (if he be weak) that he signifies great and noble men shall be dejected and perplexed, molested and afflicted, and shall sustain many losses, and disgraces according to the nature of the affliction, and these shall chiefly be incident to the Regions and places subject unto him, and the sign in which he is located, as also the place for which the figure of the Revolution is erected; but if he be strong, judge the contrary. Also if he be strong and well placed, or accidentally aspected by any of the other fortunate Planets (which you have heard may sometimes accidentally be fortunes) in earthy or watery Signs, he shall denote good to all such things as are thereby signified, as the fruits of the earth and seeds if in earthy Signs, also fishes and such things as appertain to water, if in watry signs, as Navigators and such as have their living out of the Sea, they shall make good voyages and that safely and with security; but if he be weak, you may judge danger by shipwrack, tedious and unprofitable voyages and the like: and so contrariwise in earthy Signs when he is weak and afflicted, he denotes a scarcity of Grain, fruits and seeds, and that the earth shall be afflicted with

barrenneſs, according to the nature of the Planet or Planets affiſting him, &c.

Jupiter Lord of the year in *Taurus.*

Jupiter in *Taurus* and Lord of the year well dignified, or aſſiſted by Adjuvant Planets, ſhall denote fertillity, and the good condition of the fruits of the earth, and that there ſhall be a temperate and good ayr: men ſhall delight in the husbandring and manuring of the ground, and ſhall profit thereby; the King alſo and the Rulers, or Great and Noble men, ſhall do good to the people, and incourage them, and do them juſtice and equity: and again, the People ſhall love, honor, and reſpect their Superiors; there ſhall alſo be ſufficient and moderate rain, and ſweet Southern winds, and all things ſignified by *Jupiter* ſhall chiefly be manifeſt in the Southern parts, and thoſe places ſubject to *Taurus*; but if he be weak and afflicted, judge the contrary; and judge the nature thereof from the ſignificator afflicting, as you have been often taught before.

Nota bene.

But you are ever to remember this general rule, which I would alſo have you obſerve and take notice of in all the other Planets, that although *Jupiter* do in *Taurus* ſignifie good when he is well diſpoſed, he being naturally good in himſelf, yet doth he not effect it ſo powerfully or ſo fully as when he is in *Aries*; for he hath therein borh Triplicity and Term; but in *Taurus* only Term, and in *Sagittary* more power then in *Aries* to effect what he denotes; for therein he hath both Houſe, Triplicity and Term; for by how much the ſtronger eſſentially a Planet is, by ſo much is his power increaſed; and ſo on the contrary, when he is debilitated, &c. this, I ſay, I would have thee ſtill remember in what thou haſt already heard, as alſo in what follows, and in all the other Planets.

Jupiter Lord of the year in *Gemini.*

If *Jupiter* be Lord of the year in *Gemini* and well dignified, and in ſome Aſpects of the Malevolents, men ſhall be perplexed with extream warm winds; and if he be in Aſpect with *Mars*, many caſualties through thunder and lightning ſhall be incident unto them; but if he be aſpected with *Saturn*, he denotes corruption of ayr; and if other teſtimonies concur, peſtilential ayr and diſeaſes through corruption of blood are to be feared; but if you ſee him free from any Aſpect of the Malevolents, yet ſhall he denote no very pleaſant ayr, many ſudden guſts of winds, and ſtorms of rain, which ſhall be ſomewhat deſtructive to the fruits of the earth, and not pleaſant unto men; For it is certain, that when *Jupiter* is in *Gemini*, if he do no hurt, he doth as little good, or rather none at all, eſpecially if Retrograde, weak or afflicted.

Jupiter Lord of the year in *Cancer.*

When *Jupiter* is in *Cancer*, and Lord of the year, the People and Nobles ſhall be in a moſt proſperous and good condition, ſhall live credibly in honor and eſteem, the ayr ſhall be pleaſant and healthy, the earth fruitful, and the fruit wholſom and good: There ſhall be no danger by Sea, but men ſhall make proſperous and ſucceſful voyages; rain ſhall fall ſeaſonably and moderately, the winds alſo ſhall be temperate and calm, if other teſtimonies alſo agree therewith; but if he be in *Cancer*, and weak, the year will not be altogether ſo happy as you have heard; yet you are to know, that if he be ſo aſpected and afflicted, that his ſweet influence of doing good is letted; yet will he not do any miſchief when he is in any Revolution of the years of the world located in *Cancer*.

Jupiter Lord of the year in *Leo.*

Jupiter Lord of the year in *Leo*, denotes high winds and cold weather in winter; alſo much rain and tempeſts, even to the blowing up trees by the roots; yet there ſhall be a clear and wholſom ayr towards the latter end of winter, in the ſpring aboundance of rain, a drought of fountains, and a ſcarceity of water in rivers; and laſtly, in Autumn thou ſhalt be ſure of a plentiful and good harveſt, yet many people ſhall be troubled with unuſual coughs, &c.

Jupiter Lord of the year in *Virgo.*

If he be Lord of year, and in *Virgo*, free from the Malevolent Aſpects of the Infortunes, men ſhall be ſociable, and love one another, and delight in Husbandry and manuring of the earth, the fruits ſhall be plentiful, but ſoon corrupt, alſo ſeeds ſhall come to good; many Southerly winds and thoſe ſometimes obnoxious, &c. but if be afflicted in this Sign, he will not be of ſufficient force and efficacy to effect the good he naturally would perform.

Alſo

Also if *Jupiter* be in *Libra*, in an annual Revolution, and Lord of the year, well aspected and placed, he shall manifest his effects chiefly in the ayr, which shall generally be temperate and wholsom, many warm winds, and pleasant showers for the production of the fruits of the earth, which shall be good and pleasant; men also generally shall be healthy, and love one another; if he be beheld by the Malevolent aspect of *Mars*, there shall be much thunder and lightning in Summer, and in the Western parts some hurt thereby; if by *Saturn*, the ayr shall sometimes be perplexed with unwholsom fogs and mists. *Jupiter* Lord of the Year in *Libra*.

Again, *Jupiter* in *Scorpio*, denotes a good clear ayr if he be Lord of the year, and not afflicted, and thin clouds, the year shall be plentiful, many seasonable and sweet showers or rain shall fall, hot weather may be expected in summer, but very cold in winter, and thick clouds; the ayr shall be healthy, and there shall be many Northern winds; also the Sea shall be free from misfortune; *viz.* Shipwracks, Wars, and the like; but if you finde him Retrograde, and in *Square* or *Opposition* of *Saturn* or *Mars*, judge the contrary to what hath been said. *Jupiter* Lord of the year in *Scorpio*.

Moreover, if *Jupiter* be in *Sagittarie*, he denotes a temperate ayr in the beginning of winter, but in the end thereof great cold, but few or no high winds; also much snow and frost in the spring, insomuch that the fruits of the earth shall be much damnified thereby; for many of them shall be nipt in the bud, and blasted: And if his latitude be Septentrional, he signifies little rain, but a most temperate good ayr; if Meridional, a turbulent ayr, and many great gusts of wind; if he be Oriental, noble and rich men shall be in a good and joyful condition; if Occidental, they shall be raised to dignity aud renown; if Retrograde, it shall not be safe travelling or voyaging by Sea; but if Direct, judge them to be safe and free from any danger that voyage by sea; judge also, that fish, and such creatures as delight in waters shall increase, &c. *Jupiter* Lord of the year in *Sagittary*.

In *Capricorn*, *Jupiter* if he be Lord of the year, doth not promise much good weather; indeed he will be the Author of much mischief, but according to his position, and the aspects of other Planets unto him you are to judge; for if he be well aspected, and free from Retrogradation and other impediments, he promises a plentiful year *quo ad Capax*, yet no extraordinary abundance, but sufficient; also a pleasant ayr, many great Southern winds; success and profit to the common people, &c. but if you finde him afflicted by their Malevolent Aspects, and ill placed, judge the contrary. *Jupiter* Lord of the year in *Capricorn*.

But if *Jupiter* be in *Aquaries*, and Lord of the year, also assisted and well placed, judge the year to be temperate and seasonable, for the most part a temperate ayr, pleasant showers, &c. but if you finde him afflicted, judge the contrary, much hurt and damage by high winds, rain, and snow, &c. *Jupiter* Lord of the year in *Aquaries*.

Lastly, if *Jupiter* be Lord of the year, and in *Pisces*, the ayr shall be wholsome, clear and good, a plentiful year, seasonable showers, and success to all those that navigate and negotiate by sea, abundace of fish &c. but if he be afflicted, he shall denote much thunder and rain. *Jupiter* Lord of the year in *Pisces*.

CHAP. XVII.

Shewing the Significations of Mars, *when he is Lord of the year in any of the twelve Signs.*

Mars Lord of the year in *Aries*, and afflicted.

IN the next place you see follows *Mars* who is next under *Jupiter*, and therefore now to be treated of; wherefore if he be Lord of the year, and in *Aries*, he signifies many great and high winds, and various mutations in the ayr, in the Eastern parts especially; he signifies also little or no rain, and that men shall have pain in their eyes, and quarrels, dissentions and debates amongst men, especially in the Eastern parts, and such places and Cities subject to *Aries*, and that Kings shall disagree amongst themselves and fight: but understand, this is when he is maliciously aspected of *Saturn*, or any other Infortune.

Free from affliction. But if he be free from their affliction, as also retrogradation and combustion, the common people in that Revolution, as also those subject unto *Aries*, shall be in a happy and good condition, shall prosper and overcome all their enemies; the ayr shall be temperate, and the year fruitful, and there shall be much plenty, chiefly if he be then Lord of the Ascendent, and men shall generally be joyful and merry, as having no other cause.

Septentrional. And if he have Sepentrional latitude, he notes little or no rain, and a hot ayr.

Meridional. If he have Meridional latitude, he denotes much thunder and lightning.

Oriental. Also if he be Oriental, wars and discords amongst noble, great and rich men, or such as are the Grandees of the earth.

Occidental. But if he be Occidental, many fears and troubles shall fall upon men, as also discords and contentions.

Retrograde. Again, if he be retrograde, men shall be perplexed with many infirmities in many parts of their body, but especially in their eyes.

Direct. But if direct and combust, or otherways impedited, men shall be hypocritical, cloathed in sheeps cloathing, but shall inwardly be ravening woolves.

Mars Lord of the year in *Taurus*. Also, if *Mars* be Lord of the year in any Revolution, and in *Taurus*, he denotes many great Southern winds and blasts, very hurtful and destructive to the fruits of the earth, by reason sudden heats will follow thereupon: there shall also be many showers of rain, and much thunder and lightning, death to greater cattel and women, or at least many tribulations and crosses unto them; also the year shall not be fruitful, nor healthful, the fruits shall be blasted, and rotten, and the seeds of the earth destroyed.

If he have north latitude. And if he have North latitude, he signifies much rain, and somewhat the more good unto the herbs and fruits of the earth.

South latitude. But if South latitude, he denotes many gusts of wind and blasts (as you have heard) and destruction to the fruits of the earth.

Oriental. If he be Oriental, there shall be peace in the Southern and Western parts.

Occidental. Direct. And if Occidental, he denotes much death, and many infirmities, especially to women, and that they shall be hated if he be direct and otherways impedited.

Retrograde. But if he be Retrograde, many children and young people shall dye, during the time of that Revolution.

Mars Lord of the year in *Gemini*. But if *Mars* be Lord of the year, and in *Gemini*, many casualties and damage shall befal men through thunder, and lightning, and little rain, or through the want thereof also by exces of heat; there shall also be debates and contentions, thefts and robberies in the Northern and Western parts; the King or chief Rulers shall be exalted and overcome their enemies; there shall be many griefs of the ears, as inflammations

flammations and puſtules which ſhall be very offenſive and troubleſome to men.

And if he have North latitude, he ſignifies much rain; but if his latitude be South, there ſhall be a drought of fountains, and a ſcarcety of water. If he have north, south latitude.

If Oriental, he cauſeth many infirmities, puſtules, ſcabs, and breakings out in the skin; and if Occidental, he denotes much trouble and auxiety to Lawyers, Scribes, Merchants and Judges, and that ſome of them ſhall run away by reaſon of their injuſtice, extortion and cheating tricks. Oriental. Occidental.

Again, if he be Direct, men ſhall be blabs of their tongues, and divuldge both their own and others ſecrets, committed to their charge; and when he is Retrograde, religious men, or ſuch as take ſuch kinde of functions on them, ſhall claſh, diſagree and contend upon ſome nice points. Direct. Retrograde.

Again, if *Mars* in any annual Revolution of the world, be Lord of the year in *Cancer*, he ſhall ſignifie frequent ſhipwracks, by reaſon of ſudden blaſts of wind; alſo diſſentions and quarrels in the Weſtern and Northweſt parts, and that men ſhall ſuffer much damage under taxations; many infirmities alſo are threatned, feavers, pains and infirmities in the throat and breaſt; the ayr ſhall be grievous and contagious, and a want of rain; alſo the year ſhall be turbulent and dangerous, many cattel, eſpecially horſes ſhall dye, the fruits of the earth generally ſhall be wanting, and there ſhall be a palpable ſcarcety thereof. *Mars* Lord of the year in *Cancer*.

And if his latitude be Septentrional, there ſhall be grievous ſharp cold weather in winter, and a drought of fountains: alſo if he have Meridional latitude, many noiſom guſts of wind, very deſtructive to trees and fruits. Septentrional. Meridional.

If he be Oriental there ſhall be a death or mortality amonſt ſuch creatures as are kept upon Commons, and in the open fields: when Occidental, the common people ſhall be very careful and induſtrious in their ordinary imployments and negotiations. Oriental. Occidental.

And if it be Direct, the ayr ſhall be healthy and pleaſant; but if he be Retrograde, men ſhall be laſcivious, and ſtudy how they may opportunely commit Adulteries and Fornications. Direct.

Yet again, if *Mars* be Lord of the year, and in *Leo*, he ſignifies wars, contentions, and diſcords, and a ſcarcity of proviſions, and the fruits of the earth, in the Eaſtern parts eſpecially: alſo death amongſt men, and that chiefly to thoſe of younger years; and if he have Septentrional latitude, there ſhall be a ſcarcity of waters; but if he be Meridional, there ſhall be no want thereof; if Oriental, damage to ſuch beaſts as are uſeful to mankinde, eſpecially the greater ſort; Occidental, fiſh, and ſuch creatures as inhabit the water ſhall be deſtroyed and dye: If he be Retrograde, loſs and detriment ſhall be to the great and rich men of the earth; and if he be Direct, many great Weſtern winds, and ſhips ſhall be ſafe and ſecure at Sea. *Mars* Lord of the year in *Leo*. If he have north latitude. If ſouth. Oriental. Retrograde. Direct.

Moreover, if *Mars* be in *Virgo*, and Lord of the year, he denotes war and effuſion of blood in the Northern parts; alſo pains and griefs in the eyes, plenty of proviſion and fruits of the earth, death to many women, &c. And if he be Septentrional, damage to fruits and ſeeds; alſo infirmities to mans body: if Meridional, ſucceſs to the fruits, &c. if Oriental, the death of old men; if Occidental, he denotes great and tempeſtuous winds; if Direct, he denotes the good and proſperity of rich and great men; if Retrograde, wars ſhall happen amonſt men. *Mars* Lord of the year in *Virgo*. If Septentrional. Meridional. Oriental. Occidental. Direct. Retrograde.

When *Mars* is Lord of the year, and in *Libra*, he ſignifies vehement and great winds, infirmities and mortalities, and more eſpecially to men then women; alſo winds, rain and clouds, alſo miſts, and thoſe chiefly Southward, and infirmities and mortalities, a ſcarcity of the fruits of the earth, corn and wine, many ſackings and robberies, quarrels, diſſentions and diſcords amonſt men, terrors, fears and tribulations. *Mars* Lord of the year in *Libra*.

And if he have Septentrional latitude, there ſhall be many thunderings and lightnings; if Meridional, many infirmities amonſt men, eſpecially on the left ſide; and if he be Oriental, he ſignifies wars and diſſentions amonſt rich and noble men; Septentrional. Meridional. Oriental.

if

Occidental, Retrograde. Direct.

if Occidental, rich noble and great men ſhall be ſafe and ſecure; if Retrograde, ſickneſs ſhall be incident to noble, great, rich men and Judges; if Direct, it will not be ſo bad with them.

Mars Lord of the year in *Scorpio.*

Again, when *Mars* is Lord of the year, and accidentally located in *Scorpio*, he ſignifies much miſty and cloudy weather, alſo much cold in winter, and very exceſſive heat and intemperate ayr in Summer, for which cauſe the fruits of the earth ſhall be much damnified, as alſo the herbs and ſeeds ſhall be much hurt; men ſhall be moleſted with pains and griefs in the eyes, thefts and robberies, quarrels and debates, as alſo deceits and frauds, and a ſcarcity of fruits and proviſions: Alſo if he

Septentrional. Meridional. Oriental. Occidental. Retrograde. Direct.

be Septentrional, there ſhall be a ſcarcity of water; if Meridional, abundance of water; if Oriental, many infirmities ſhall be incident to man, eſpecially in the lower and ſecret parts, if other teſtimonies concur; if Occidental, ſmall Piety among men; if Retrograde, he denotes many tribulations, fears and troubles; if Direct, things will be ſo much the better.

Mars Lord of the year in *Sagittary.*

Alſo *Mars* in *Sagittary*, if he be Lord of the year, he ſignifies wars ſhall happen in the Eaſtern parts; alſo damage and miſchief unto the inhabitants of thoſe parts, and the Regions ſubject to the ſign *Sagittary*; death, infirmities, coughs and infirmities in the eyes, as alſo in the loyns and back; little or no rain, and extream cold weather in winter, as alſo the ſpring, ſo that the fruits of trees ſhall be blaſted and nipt; alſo plants, herbs and ſeeds ſhall be very much damnified, and the year generally ſhall be ſcarce and indigent of proviſions, alſo honey ſhall not be plentiful; for by reaſon of the ſcarcity of herbs, Bees ſhall many of them be deſtroyed: and if therein he be well aſpected, and free from the Malevolent Aſpects of the Infortunes, all ſuch as bear arms, or have any relation thereunto of what degree ſoever, ſhall be in good condition, fortunate and ſucceſsful.

If ſtrong.

Some of the Ancients with *Albumazar* ſay, that if *Mars* be in the laſt fifteen degrees of *Sagittary*, and Lord of the year in any Revolution, or in any humane Sign, he denotes wars, tumults and inſurrections of the people againſt their King and Superiors, ſudden death, feavers both Tertian, Quartan, and Peſtilential, and many other infirmities, robbings, ſackings and polings, bloodſhed, fire and ſword, and lightnings, and if he be Infortunately aſpected by the Malevolents, and otherways

If weak.

alſo debilitated, he ſignifies all theſe things you have now heard, but more miſchievouſly, unleſs the Benevolent Aſpects of *Jupiter* prevent and contradict his fury.

Septentrional. Meridional. Oriental.

If his latitude be Septentrional, he ſignifies the ayr ſhall be good, pleaſant and temperate; if Meridional, Merchants and Tradeſ-men ſhall be on the thriving and gaining hand; if he be Oriental, he denotes peace, quietneſs and ſecurity, and no war; Occidental, the ſafety of trees, and much fruit; and if Retrograde, he

Occidental. Retrograde. Direct.

denotes coughs, and pains in the hinder part of the head and neck, alſo in the thighs; if Direct, a death or mortality amongſt cattel.

Mars Lord of the year in *Capricorn.*

Again, if *Mars* be Lord of the year in any Revolution, and located in *Capricorn*, he denotes wars, tribulation and ſlaughter to yong men, perplexities and fears to the Eaſtern parts; alſo rain in due ſeaſon, and that moderate, plenty of all proviſions, and a fruitful and plentiful year.

North latit. Meridional. Oriental.

And if he have North latitude, he ſignifies much ſnow in thoſe parts where it is uſual and requiſite; if he have Meridional latitude, he denotes a cloſe, hot ayr; if Oriental, let the Roman Emperor have a care of a ſtob, and ſo much the more aſſured will this be if the *Moon* be in the eighth houſe, or joyned by body or aſpect to the Lord thereof, or joyned to *Mars* in any of the Angles, or indeed any other houſe, eſpecially in the eighth, or be beheld by the *Square* or *Oppoſition* of the Lord of the eighth; and the more aſſuredly will this be, and thou mayeſt be confident thereof, if there be mutual reception alſo betwixt them, or either of them, and the Lord of the eighth; for if then *Jupiter* prevent not by his Benevolent beams, and caſt his aſpect unto *Mars* or the *Moon*, he will not eſcape with life that Revolution, unleſs God miraculouſly ſhew his infinite mercy towards him; if he be Occidental, botches,

Occidental. Direct. Retrograde.

boyls, and ſuch like, ſhall moleſt the bodies of men; if Direct, abundance of plenty is promiſed during that Revolution; if Retrograde, want, ſcarcity and penury.

Moreover,

Moreover, if *Mars* be in *Aquaries*, and Lord of the year, tribulation and trouble is threatned to men during that Revolution; abundance of rain, snow and cold weather in winter and such times as it is usual; a probability of degrading and unthrowning Kings and great Hogens of the times, in those places for which the Revolution of the year is; a scarcity and want of provisions and fruits of the earth, especially in the Western parts; but if he be beheld then by *Venus*, or the Lord of the Ascendent, and she be then also Septentrional, the spring shall be good and seasonable; and if he be Septentrional, much snow and cold hard weather in winter; if Meridional, much hot weather, but a thick, obscure, muddy ayr; if he be Oriental, it shall be well with great, noble, and rich men, and they shall be jovial, and merry; if Occidental, it will not be so good: but if he be Retrograde, he denotes very hot weather, and detriment to trees and their fruits by reason thereof; if Direct, there shall be many Catterpillars, and such like creatures, that shall destroy trees, especially if then the *Dragons head* be also in this Sign, or in *Gemini*.

Mars Lord of the year in *Aquaries*.
Septentrional.
Meridional.
Oriental.
Occidental.
Retrograde.
Direct.

Lastly, if *Mars* be Lord of the year, and in *Pisces*, he signifies much snow and rain; also destruction to fish, and such creatures as live in the water, for men shall catch many during that Revolution; the slaying and massacring of Kings and Great men, scarcity of provisions, and the fruits of the earth, and generally it shall be a turbulent and hard year both for man and beast; and if *Venus* behold the Ascendent, there shall be much thunder and lightning, also much death and mortality amongst men, and grief and pains in their eyes: and if *Mars* be Septentrional, the ayr shall be good, pleasant and healthy; and if he be Meridional, there shall be many Caterpillars and Locusts in such places, as shall be natural for them, and such like noysom creatures, but they shall not do much hurt: if he be Oriental, he signifies the slaughter of rich and great men: if Occidental, many infirmities shall fall on servants, and the inferior sort of people; and if he be Direct, they shall be safe and in health: also sheep and small cattel shall be in good condition: if Retrograde, the good condition and state of those that follow. Trading is also promised, who shall gain and profit.

Mars Lord of the year in *Pisces*.
Septentrional.
Meridional.
Oriental.
Occidental.
Direct.
Retrograde.

CHAP. XVIII.

Containing the Accidents signified by the Sun *when he is Lord of the year in any of the twelve* Signs.

LAbour but to understand the nature of every Planet and Sign, and to distinguish exactly every ones strength and fortitudes from his debilities, and then by observing the reasons of what hath been already said in these three forgoing Chapters, in handling the Significations of these Superior Planets, thou mayst soon know how to understand the Significations of the *Sun* in every Sign, when ever he is Lord of the year, and judge of them without any further instruction.

Yet thus much I shall say, If the *Sun* be Lord of the year in *Aries*, free from the Malevolent Aspects of the Infortunes, it shall be well with the Common people, the year shall be fruitful and successful unto them, as also to great, noble and rich men, Kings and the Grandees of the earth, and that they shall be fortunate in honor, and shall overcome their enemies, be gracious and loving to their people, and shall do them justice, &c.

The *Sun* Lord Lord of the year in *Aries*, free fro n afflictlon.

But

The *Sun* Lord of the year in *Aries*, weak or afflicted.

But if he be in *Aries* afflicted and impedited, judge the contrary; yet know that whatever he signifies whether good or evil in *Aries* or its triplicity, shall chiefly happen in and to those parts subject unto the Sign and their Cities and Towns, and more particularly to the Eastern parts thereof; so understand of the rest of the signs when he or indeed any of the other Planets are located in them or in any Triplicity.

The *Sun* Lord of the year in *Taurus*.

When in any annual Revolution you finde the *Sun* Lord of the year and in *Taurus*, you shall judge the state both of rich and poor, great and small, noble and vile to be but so so, although he be no wise afflicted by the Malevolent beams of the Infortunes; for in *Taurus* he hath no manner of dignity, but is wholly peregrine and weak; the fruits of the earth also shall not be very plentiful, especially if he be afflicted; and you must still remember, (as you have been sufficiently taught before) that according to the nature and quality of the affliction you are to judge dammage or detriment to such things as are signified by the *Sun*, and that they shall chiefly be incident to those places subject unto *Taurus*, and in the Southern parts of those places.

The *Sun* Lord of the year in *Gemini*.

If the *Sun* be Lord of the year and in *Gemini*, if he be well aspected by the Fortunes, judge success, health and good (according to the nature and accidental Significations and the adjuvant Planets or Planet) to the Commons, and year in general, fruits of the earth, nobles, rich and great men, and that these shall chiefly be incident to the Regions and Cities subject unto *Gemini*, and the Western parts; but if he be afflicted, judge also the affliction accordingly by the nature and signification of the afflicting Planet, &c.

The *Sun* Lord of the year in *Cancer*.

If he be in *Cancer* or its Triplicity, judge the good or evil signified by him (according to the natures of the Planets afflicting or assisting him) to happen to the Northern parts of those places, Cities, Regions and Kingdoms signified or ruled by the Signs wherein he is; this you have had often reiterated; I do it not through forgetfulness or carelessness, but through a willingness and an earnest desire the Rules may be easily apprehended and retained by the young Students, for whose sakes only I did undertake these my labours; for I doubt not but thereby they will soon be inabled to give a probable judgement upon any position of the heavens, without the help of any Book, when they have well pondred (as I have often said) the Rules of Art and the reasons thereof.

The *Sun* Lord of the year in *Leo*.

Again, if the *Sun* be Lord of the year and in *Leo*, it shall be well with the Grandees of the earth, and people in general, the fruits of the earth shall be plentiful, &c. for you must know the *Sun* in *Leo* is very potent and strong, by being in his own house, unless he be afflicted at that time by the Malevolent Aspects of the Infortunes, and then according to their mischievous power you are to judge the misfortune and detriment of such things as they shall naturally or accidentally signifie, &c.

In the fourth Chapter of the second Book of this volumn, you have heard the *Sun* hath no latitude, neither can be Oriental, Occidental, Stationary, Retrograde or Combust: and therefore, if you but remember to judge according to his strength essential and accidental in all the other subsequent signs, as you have heard the method before, this shall suffice to be said of the significations of the *Sun* when he is Lord of the year and located in any of the twelve Signs of heaven; Wherefore let us proceed to the significations of *Venus* when she is Lady of the year and so posited.

CHAP.

CHAP. XIX.

Of the things signified by Venus *when she is Lady of the year in any of the Twelve Signs.*

LIttle will it avail you to observe the Latitudes of the three inferiour Planets in this manner of Judgement as you have heard of the Superiors as say most of the Ancients: and truly in this I do agree with them (though not in in many other of their tenets, especially in their Rules in the last Chapter, where they would teach the significations of the *Sun* in the 12. Signs in Annual Revolutions, when it is impossible for him at such a time to be in any other sign then *Aries*; and if the Judgement be half yearly, or quarterly in *Libra*, *Cancer*, or *Capricorn*, he must needs be but in no other) for oftentimes we shall finde the Rules in the inferiour Planets vary and prove false by reason of their swift motion and frequent variations but in the superiour seldom or never; This I thought good to prefix before our Discourse of the inferiour Planets that it might not seem strange to the diligent Inquirer we follow not the same Method in these as in the former.

When *Venus* then is Lady of the year and in *Aries* in any Annual Revolution well aspected and in Configuration of none of the Malevolents and neither Retrograde nor Combust, the ayr shall be temperate, the Earth fruitful, men in general successful, shall thive, be merry and delight in all pleasant recreations, it shall also be well with Great and noble men, and with the smaller sort of Cattel, men shall be peaceably given, and many pleasant moderate showers of rain shall fall, and generally there shall be plenty of provisions, and these shall chiefly be in the Eastern parts, and those Cities, Regions and Countreys subject unto *Aries*. *Venus* Lady of the year in *Aries*.

But to speak the truth, I see no reason at all why *Venus* should occasion so much good in *Aries*, it being a sign wherein she suffers detriment and affliction, although no wise aspected by the malevolents, and although she be naturally of her self fortunate and good, yet it will not follow (I conceive) that she is of the same power to effect good when she is weak and impotent, as when she is strong, for she can promise no more then this you have heard, when she is well dignified and in *Taurus* or *Libra* which are her own Houses, and wherein she is essentially strong and dignified; a poor weak fellow in another mans power and constraint without arms (there is no man but knows) is not so able to rescue or assist his friend, as one that is strong, at liberty, and a good Sword, or Rapier at his command. *Note.*

Wherefore I must needs dissent from the Ancients in this point; for it is not the Nature of a Planet simply that must be the ground on which we must judge good or bad, for then *Jupiter* or *Venus* shall never be occasioners of mischief in what ever house or sign they are placed; the which to affirm were ridiculous and very erronious, but this you have already sufficiently heard cleared; I should therefore say when any benevolent Planet is thus posited in any sign wherein he suffers detriment or any other affliction, that the evil threatened will not be altogether so bad as was likely because the benevolency of the Planet doth contradict it; nor the good altogether so effectual, by reason the Planet signifying it, is in detriment or otherwise afflicted; and therefore in such positions as are these, let not the Rules of the Ancients and Tradition, lead you wholly beyond the bonds of reason and sense for thereby you shall not avoid rendring your self both irrational, weak and senseless.

Venus Lady of the year in *Taurus.*

Venus in *Taurus* Lady of the year denotes prosperity, health and gladness unto all men in general under that Revolution, and in those places subject unto *Taurus*, especially in the Southern parts, plenty of provision, and the fruits of the earth, pleasant wholsom ayr and moderate showers and blasts of wind, safety to women with childe, and also to all cattel for the use of man, especially the greater sort, and the year generally happy; but it will not be altogether so good if she be impedited, retrograde, combust or the like, still remember, that if she or any other Planet be much afflicted, little good, or much evil is promised; if much assisted, the contrary; according to the signification and nature of your Significator, and the impedition and affliction, or assistance and strength thereof.

Note.

Venus Lady of the year in *Gemini.*

Also if *Venus* be in *Gemini*, and Lady of the year, well aspected of the Fortunes and free from Retrogradation, impedition, combustion and other such like impediments and the aspects of the Malevolents, the bodies of men shall be healthy, safe and sound; the ayr temperate, good and wholsom; the fruits pleasant, profitable and plentifull; and the year generally happy, fortunate and successfull; But if she be afflicted by the malevolents, or otherwise impedited, the contrary mayst thou judge, or so farre as shall be agreeable to reason, remembring your former Rules.

Venus Lady of the year in *Cancer.*

Again if *Venus* be Lady of the year and in *Cancer* in the like manner free from impediment and well aspected or accidentally dignified, the Fruits of the Earth shall be plentifull, the Sea safe and free from many usual Piracies and Shipwracks, many comfortable, pleasant, necessary showres, and men shall generally be healthy, successfull and prosperous: But if she be afflicted it will not be so well by so much as she is afflicted, &c.

Venus Lady of the year in *Leo.*

Moreover if she be Lady of the year and strong or accidentally dignified and in *Leo*, many Diseases, Wars and Discords shall be abated and taken away; also men shall delight themselves in such things and Recreations as are of the nature of *Venus*; But if she be weak, impedited or afflicted, it will not be so well.

Venus Lady of the year in *Virgo.*

And if she be in *Virgo* and well dignified as abovesaid, the year (as say the Ancients) shall be fruitfull, and plenty of all things of the earth is thereby promised, safety also to seeds and grain, and that men shall generally be healthfull.

I should judge that the year would not be very scarce, because the Lady of the year is *Venus* one of the most fortunate Planets, nor very fruitfull, or plentifull, because she is in her fall but so so; and indifferent both for plenty of fruits and health of body; But if she be afflicted, it will be so much the worse.

Venus Lady of the year in *Libra.*

Again if *Venus* be Lady of the year and in *Libra* free from retrogradation, combustion and other impedition and aspects of the Malevolents, although not at all beheld or assisted by the fortunes, yet shall the Cities, Regions and Countreys be safe that are under the power of *Libra* and in good condition, mankind also shall generally be healthfull, and likewise the ayr; it shall be also temperate and pleasant, also fruitfull and plentifull in every thing, and the people shall be generally happy, and free from all Thefts, Rapines and Robberies, and dissentions, troubles and discords; and if she be assisted by the benevolents it will be the better.

Venus Lady of the year in *Scorpio.*

But if she be Lady of the year, and free from all manner of impediment and in *Scorpio*, she shall cause a pure, good and thin pleasant ayr, but somewhat sharp, and shall lessen the heat of Summer and cold of Winter; as also Diseases, and increase Provisions and Fruits of the Earth; and there shall be little or no filching and stealing; But although these be the Rules of the Ancients you are to remember she is herein in detriment, judge thou therefore according as thou hast been taught in the former Rules.

Venus Lady of the year in *Sagittary.*

Moreover if *Venus* be Lady of the year and in *Sagittary* well dignified accidentally, she

ſhe denotes peace and quietneſs amongſt men in the Weſtern parts, alſo health of body and proſperity to men in general under that Revolution, and in thoſe places ſubject to *Sagittary* unleſs it be hindred by *Mars*, the earth ſhall be fruitfull, and the Winter ſomewhat abated of its cold; but if ſhe be afflicted by *Mars* or any other way judge the contrary, or at leaſt not ſo much good by the quantity of the evil afflicting.

Alſo if ſhe be in *Capricorn* free from all manner of impedition and be Lady of the year, there ſhall during that Revolution be little or no War, Thieving, Pillaging, Plundring or Robbing, little rain in the Eaſtern parts, and abundance of proviſion, and the earth ſhall be fruitfull and the year generally ſucceſsfull; but if ſhe be impedited, it will be nothing ſo well. *Venus* Lady of the year in *Capricorn.*

Again if *Venus* be in *Aquaries* in any Annual Revolution, and free from impediment, men ſhall be in a happy and proſperous condition during that Revolution, and there ſhall be no abundance of rain nor ſnow, neither much cold in Winter, the year ſhall be ſucceſsfull and plentifull, and people in a happy condition and proſperous if *Mars* work not the contrary. *Venus* Lady of the year in *Aquaries.*

Laſtly if *Venus* be in *Piſces* free from the Malevolent aſpects of the Infortunes, and Lady of the year, there ſhall not be much cold weather in Winter, nor much ſnow nor rain but what ſhall be neceſſary and convenient, and that too in due Seaſon; the Earth ſhall be fruitfull, the year plentifull, and the Sea quiet and ſafe from Shipwracks and Pirates: but if ſhe be afflicted, Retrograde or Combuſt, and beholding the Aſcendent, ſhe denotes Thunders and Lightnings, alſo death amongſt men, and pains in the eyes, and generally, unleſs *Mars* hinder, they ſhall abound in all things that are produced by the Earth. *Venus* Lady of the year in *Piſces.*

Chap. XX.

Of the Significations of Mercury *when he is Lord of the Year in any of the Twelve Signs.*

IN the next place we are to look what are the ſignifications of *Mercury*, who is the ſecond of the inferiour Planets, and the next under *Venus*, who if he be Lord of the year and poſited in *Aries*, there ſhall be abundance of water and rain, and a ſcarcity of proviſions in the Weſtern parts; he ſignifies alſo great winds, much dew, and many thin clouds, alſo death to young men and women. *Mercury* Lord of the year, in *Aries.*

Now becauſe he is of that quality that he participateth ſtill of the nature of that Planet in Configuration with him, it is requiſite we have reſpect thereunto; for with the Fortunes he is good, with the Infortunes bad, in his own nature indifferent, and he is with the Maſculine Planets a Maſculine Planet and of that ſignification; with the Feminine a Feminine.

Wherefore if *Mercury* be joyned to the *Moon* either by body or aſpect, it denotes plenty of Fiſh; if to the *Sun*, plenty of Wine, and the ſafety and proſperity of women, and ſo much the rather if *Mars* and *Venus* be then in *Conjunction* or Aſpect with the *Sun*; and if *Saturn* be in the place of *Mercury*, he ſignifies very much rain and abundance of Waters; but if *Mars* be only then with the *Sun*, he denotes pains in the eyes and much war and blood-ſhed.

If *Mercury* be Lord of the year, and located in *Taurus*, he ſignifies many ſhowers and plenty of waters, and a deſtruction of Corn and the fruits of the earth through diverſity and change of ayr, pains and infirmities in the eyes in the Eaſtern parts *Mercury* Lord of the year in *Taurus.*

and the death of Great and Noble men, unleſs *Jupiter* or *Venus* work the contrary by their benovolent aſpects to him or to the Aſcendent; but if *Mars* behold the Aſcendent, he ſignifies the death of Cows, and the greater ſort of Cattel, eſpecially in the Southern parts.

Mercury Lord of the year in *Gemini.*

Alſo if he be in *Gemini*, and be Lord of the year in any Revolution of the World, he denotes Wars in thoſe parts ſubject to the ſign, much ſnow, and dammage to the fruits of the earth, and plenty of wine. This is one of the mad Rules of the Ancients; I would fain know why not a plentifull year for every thing elſe as well as wine if he be ſtrong; for this is his own houſe; and if he be weak, how comes he to be ſo ſucceſsfull to Vines and nothing elſe? they ſay alſo he ſignifies peſtilencies and death, inflammations, ſwellings and eruptions; he denotes alſo much dew and moiſt ayr: I believe, it ſhould be a wholſom good ayr, and health and proſperity to the People in general; the Antients ſay, if *Jupiter* or the *Sun* behold the Aſcendent of the Revolution, Peſtilence and Sickneſs will be leſſened, and that there will be a diminution of theſe evils, and men in the Eaſtern parts ſhall be ſtronger and in a better and happier condition then before; it is clear to me all this will happen without their aſſiſtance, ſo *Mercury* be but free from impedition and the malevolent aſpects of the Infortunes when he is located in this ſign. Reader, thou mayſt follow the Ancients in every thing they ſay if thou wilt, and be a Drone for ever; for my part I am abſolutely reſolved to the contrary, eſpecially in theſe and ſuch like whimſies of theirs.

Mercury Lord of the year in *Cancer.*

If *Mercury* be Lord of the year in *Cancer*, he ſignifies ſlaughter and bloodſhed in the Weſtern parts (I believe it ſhould be in the Northweſt parts; a little time and experience will ſoon decide the controverſie) ſcarcity of proviſions and the fruits of the earth, miſchief and detriment to Trees and Seeds, many infirmities through Rheums, Defluxions and Swellings, and thoſe chiefly in the neck, throat, and breſt, ſuch as are Squincies, Kings-evil, Obſtructions and ſtuffings in the pectorals, through thick, groſs, tough Flegme, unnatural Swellings or Hydropical Humours in the legs: If he be joyned by either body or aſpect to *Mars* and *Venus* both together, he denotes the murthering and ſlaughtering of great and Noble men, or perhaps of ſuch as are rampant in authority in any Nation for which your Revolution is made; but if *Venus* and the *Moon* be ſo joyned to him, judge the contrary.

Mercury Lord of the year in *Leo.*

Alſo if he be in *Leo*, and be Lord of the year, he denotes exceſſive and vehement hot weather in Summer; alſo hot and warm winds; alſo if he be beyond the tenth houſe, *viz.* towards the ſeventh, he ſignifies impediment and dammage to thoſe parts, or to that Quarter of Heaven, *viz.* Southweſt, Southweſt and by South, and Southweſt and by Weſt, and a diminution or a ſcarcity of Proviſions and Fruits, but not an abſolute Famine. If he be in any Configuration of the Fortunes, the evil will be leſſened by ſo much as the adjuvant Planet is in ſtrength, and the aſpect in goodneſs; but if beheld by the Infortunes, by ſo much the more is the miſchief increaſed by how much the worſe is the aſpect and power of the malevolent Planet; he alſo ſignifies the death of Lions, Wolves, and ſuch beaſts as are ravenous.

Mercury Lord of the year in *Virgo.*

Again, if he be in *Virgo*, and Lord of the year, there ſhall be much rain and plenty of Corn (and the fruits of the earth too, I may add) and there ſhall be many Infirmities of the eyes and death in the Southern parts. I ſhould truly rather conclude (this ſign being the houſe wherein he is both exalted, and eſſentially dignified by houſe) contrary to the precepts of my Predeceſſors in this moſt heavenly Science, that there will be a pleaſant wholſom healthy ayr, and a diminution of infirmities both of the eyes and other parts of the body, comfortable and ſeaſonable ſhowers, and guſts of winde, and plenty of all manner of fruits and proviſions convenient for the life of man, unleſs the malicious beams of *Saturn* or *Mars* prevent it.

Mercury Lord of the year in *Libra.*

Mercury in *Libra* and Lord of the year, denotes great and high winds, and if he be free from impediment of the Malevolents (ſaith my own Natural Reaſon) the ayr ſhall not be ſo troubleſom, and the year ſhall be pretty plentifull; yet the Ancients ſay (without any exceptions) there ſhall be a diminution of Proviſions if he be in *Libra*; and truly I am of their opinion, if he be then afflicted, otherwiſe not.

If

If *Saturn* be ~~either~~ joyned to him in this sign by either *Conjunction* or Aspect, he signifies men shall be troubled with pains and infirmities in the head and belly; (I know no reason why they might not also have said in the neck, throat, back and reins) but if the *Sun* do then behold *Saturn*, the malice and mischief of *Saturn* is taken away.

Mercury Lord of the year in *Scorpio.*

Also if he be Lord of the year and in *Scorpio*, there shall be much snow and cold weather in those parts wherein such are natural or usual; also Wars and Quarrels in the Northern and Western parts; and if he be beheld of *Mars*, they will be rather Northern then Western; and there will be also much thieving, pillaging and robbing, both by Sea and Land; the Sea shall be very turbulent, and there will be many Shipwracks and mischiefs therein, also pestilencies and contagious Feavers in the Northern parts (why not in those Regions and places subject to *Scorpio*?) and all manner of infirmities and diseases of the eyes.

Mercury Lord of the year in *Sagittary.*

Much snow during that Revolution shall fall in Winter when you finde *Mercury* Lord of the year and in *Sagittary*, especially in those parts of the World where such accidents are most usual, as also in the place under which your Revolution is, an unconstant turbulent ayr, a scarcity and dimunition of the fruits of the earth, and provisions for the use of man; and Wars and dissentions in the Western parts, say the Ancients; but if it should prove in the Eastern parts, I know no reason why we should so much confide in every thing they write.

Mercury Lord of the year in *Capricorn.*

Again in *Capricorn*, *Mercury* signifies if he be Lord of the year in your annual Revolution, Wars, Tribulations and Sorrows to the Southern parts and places subject to the sign; this is if he be afflicted; but if assisted by the benevolent aspects of the Fortunes, and free from all other impediments, the year will be pretty fruitfull and healthy; but if he be afflicted by the Malevolents, judge the contrary.

Mercury Lord of the year in *Aquaries.*

Also if he be in *Aquaries* and Lord of the year or Quarter, he signifies many Catterpillers and Locusts in such places where they are naturally, and diminution of rain; also that men shall be molested with Plurisies and Pustules or Eruptions in the skin, especially in the thighs; and this shall chiefly be occasioned through corruption of the ayr, and several changes thereof; and if he be then in a corporal *Conjunction* of *Venus*, there will be earthquakes in that Revolution, especially if the *Sun* do then behold them or be joyned unto them; and if *Mars* also, or *Saturn* behold them with a *Square* or *Opposition*, thou mayst be confident thereof, and that there will be pestilential Diseases, and many Thefts and Robberies; and if *Saturn* be corporally joyned to *Mercury*, there shall be an increase of waters and rain.

Mercury Lord of the year in *Pisces.*

Lastly *Mercury* in *Pisces* in any annual Revolution when he is Lord of the year or Quarter, denotes very much wind and rain in the Northern parts, also death; Fish shall abound, and want of provisions and fruits of the earth; detriment also to the Sea and those that converse therein, many Shipwracks, &c

Now although *Mercury* at time of the *Sun* his ingress into *Aries* cannot possibly be in some of these signs (by reason he is never distant from the *Sun* above 28. degrees, as you have heard in the sixth Chapter of the second Treatise of this Work) yet may not any one conclude these Rules superfluous, and the Antients therein ridiculous, since as you have heard in the first Chapter of the first Section of this very Treatise, it often falls out that there are four Schemes to be erected, and sometimes two, for the judging of annual affairs in the World; and therefore it was requisite that his significations should also be known in any sign of the Heavens; for in these we shall otherwise be to seek, &c.

CHAP.

CHAP. XXI.

Containing the Significations of the Moon, *when she is Lady of the Year in any of the twelve Signs.*

ALL that I have said from the 15. Chapter of this second Section hath been but (in a manner) meerly reiterations, and an inlargement of such rules as were more briefly delivered before, that the Students in this Art might be very well versed in their rules, and perfected in the reasons and grounds thereof.

It resteth therefore now we also handle the significations of the *Moon* in every one of the twelve Celestial signs when she is Lady of the year; but I must confess I am almost tired and wearied out with this kinde of repetition; wherefore I shall only in less bounds, [yet as largely and plainly as the Ancients for matter of Instruction,] deliver unto you the ground of these rules, and so proceed to the significations of the *Dragons Head* and *Tail.*

Know then that the *Moon* (as you have heard in the 5. Chapter of this second Section) doth denote all the good that can posibly be desired to the Commons and People in general when she is Lady of the year and strong or well dignified; if she be weak, the contrary according to her debility and impediment you are to judge.

Well then when you see in your figure she is strong either essentially or accidentally, look to the Nature of the sign she is in, and artificially commixing their Natures and their strength therein, judge thou good to such things and places as are by her and the sign she is in signified or understood either naturally or accidentally as they are placed in the Heavens, according as you have heard sufficiently before; if she be weak, judge the contrary after the same manner.

For you must remember that the *Moon* in humane signs shews her events whether good or bad on mankinde, according to the Sex of the sign she is in; if in aëry signs in the ayr; in watry, in the water; in earthy, in the earth; in bestial in and upon beasts of the nature and quality of the sign; as if it be *Aries*, on sheep; *Capricorn*, on Goats; *Taurus*, on Bulls, Cows, Oxen and the greater sort of Cattel, and the like.

Neither oughtest thou to forget to make commixtures according to the nature of the Planets in configuration or *Conjunction* with her at the time of the Revolution; for upon the true and exact commixtures (which you have been shewn in the foregoing Planets, and therefore needless here again to make repetition) dependeth the whole secret and key of the Art, and therefore let me here admonish thee once more (although I have often already) to be perfect in the nature and temperature of every Planet, every sign, every aspect, every house, every dignity, every Triplicity, every exaltation, every term, every face, every detriment, every fall, every essential dignity and debility of every Planet in every Sign, and then thou hast attained above half the Art, nay three parts and three quarters (being divided into four) and therefore let the second Treatise intituled *An Introduction to the Judgement of the Stars*, be read over and over, which will perfect thee in these particulars, so mayst thou boldly venter upon these two other Treatises, which will then be most easily comprehended and the greatest mysteries therein quickly attained.

And thus much shall suffice to be said of the significations of the seven Celestial Planets in the 12 signs when they are Lords or Ladies of the year; the same also should serve for Rules to the judging the Portencies of the *Dragons head* and *Dragons tail*, but that perhaps (their natures having not been before discussed, so much as have the Planets) they might remain obscure, and the knowledge of the young Students therein defective; wherefore I shall yet spend one quarter of a sheet more for their further instruction in this matter.

CHAP.

Chap. XXII.

Shewing what is signified by the Head *and* Tayl *of the* Dragon, *as they are placed in any of the Twelve Signs in any Revolution.*

MAny are the significations of ☊ and ☋ therefore to particularize every particular thing, would be both tedious, and in a manner needless; yet I hold it very necessary you be well acquainted with their denotations in every sign of the *Zodiack* in any Revolution, as followeth.

If therefore in any annual Revolution of the World you finde ☊ in *Aries*, it ☊ in ♈.
signifies the rise of great and noble men, and the dejection and suppression of vile and ignoble; and if ☋ be in *Aries*, it shews the ill state and condition of noble and ☋ in ♈.
great men, and that they shall be injured and damnified by the common sort of People.

If ☊ be in *Taurus*, it denotes the slaughter of Kings, Noble, Great and Rich ☊ in ♉.
men in the Northern parts, and in the Western parts many controversies and Dissentions amongst great and noble men and the Pleabeans: if ☋ be in *Taurus*, it signifies ☋ in ♉.
little Piety or Mercy in men and women, and many troublesom and unprofitable journeys in the same parts.

☊ in *Gemini* shews sicknesses and divers infirmities to Rich and Noblemen, or ☊ in ♊.
such as are the Grandees of the earth, which shall happen through tempestuous and noysom gales of wind, earthquakes, and unwholsom infectious Mists; it signifies also Wars and Dissentions betwixt great and rich men, and men of a middle degree, and that the Trees shall be much damnified by Catterpillers, and such like Worms. If ☋ be in *Gemini*, the Commons shall be exalted and elevated, and they shall spurn ☋ in ♊.
at, and despise their Superiors and Rulers, and indeavour to get all power and authority into their own hands.

Also if ☊ be in *Cancer*, it denotes honorable and bountious acts of the King and ☊ in ♋.
Rulers towards their People and Subjects; and if ☋ be in *Cancer*, it denotes great ☋ in ♋.
mortalities and pestilencies, sudden deaths, fornications and little or no justice, reason or honesty amongst men, the destruction of treasuries, and the flitting of great and noble men out of one place into another, also their sad condition and banishment through the works of their own hands, as writing, or some other thing signified by the ingenious Planet *Mercury*.

Again ☊ in *Leo* in any Revolution signifies much lightning and apparitions in ☊ in ♌.
the ayr, much dammage trouble and vexation, and also infectious ayr: *Dragons tail* ☋ in ♌.
in *Leo*, signifies a dark obscure ayr, earthquakes, increase of waters and wet weather and destruction to the fruits both of trees and the Earth.

Also if ☊ be in *Virgo*, the fruits of the Earth and of trees shall be destroyed; ☊ in ♍.
there shall be many Catterpillers, and dammage and hurt shall pursue even those fruits both of Trees, and of the Earth that are gathered into the Store-houses or Barnes, and they shall suffer great detriment: and if ☋ be in *Virgo* shame, hatred, ☋ in ♍.
and disgrace shall fall upon noble and great men, and there shall be much dissention and controversie amongst them, Religious houses, and such as study Divine matters, also shall greatly suffer dammage, trouble and loss, many discords, debates and quarrels amongst men in points of Religion and Faith, Schisms and Heresies, &c.

Moreover ☊ in *Libra* shews that Kings and the Grandees of the earth, shall ex- ☊ in ♎.
ercise their power and authority over their People, both against Justice and their own Honour, taxing them with crimes, whereof they are innocent, and imposing Taxations, and heavy extortions and burthens on them, insomuch that by reason of their poverty, which they shall be reduced to, and their grievous sad condition, they shall sink under the burthen as not being able to sustain it; but if ☋ be in *Libra*, it de- ☋ in ♎.

notes

notes the mortality of fourfooted Creatures, especially those of the smaller sort; also in Summer, extream drought; and in Winter, very hard cold weather; the Fruits of the Earth shall be destroyed, also the Seeds, Plants and Trees shall be damnified, so that they shall produce little or no increase.

☊ in ♏. *Dragons Head* in *Scorpio*, signifies joy, success and gladness to men of mean degree, and sadness, grief and trouble to great men, and those in high degree; also dissentions, quarrels and bloodshed amongst them (if other testimonies concur) and amongst the common people, deceat, treachery and fornications, for the which misdemeanors, they shall (many of them) fall into the hands of their Kings and Rules; ☋ in ♏. if *Dragons tail* be therein, men shall be molested with many feavers and infirmities in the brest, catarrs and defluctions in the throat, but noble and great men shall be safe, quiet and in a peaceable condition.

☊ in ♐. Again, if *Dragons head* be in any annual Revolution in *Sagittary*, the common people of *Babylon* shall be afflicted by their King and Superiors, and suffer many vexations and injuries by them; also their beasts shall suffer much detriment, and those that are in an hostile posture, especially if it be in the last fifteen degrees of *Sagittary*, it signifies also an hot and dry ayr, also a thick and obscure face ☋ in ♐. of heaven; And if *Dragons-Tail* be therein, it signifies the dejection of Noble and Great men and their misfortune, but the rise of Ignoble base fellows, and the sad condition of Judges, Councellors, Learned and Wise-men, espetially if *Dragons-Tail* be in the first fifteen degrees.

☊ in ♑. Also if *Dragons-Head* be in *Capricorn* it denotes joy and gladness to Rich, Noble and Great men, and their honour and preferment, but the dejection of the ☋ in ♑. base and Ignoble; but if *Dragons Tail* be therein, it signifies Earthquakes and dammages especially in the southern parts.

☊ in ♒. And *Dragons-Head* in *Aquaries* signifies the death of religious men and such as study the Law, this to some few, but in one kinde or other they will all suf- ☋ in ♒. fer detriment and vexation, many Sects and Shismes shall also arise: and if *Dragons Tail* be therin, Kings, Great-men and Land-Lords shall be very injurious and tyrannical over their subjects, servants and tennants, and shall afflict, tax and grinde theire faces beyond common humanity and honesty.

☊ in ♓. Lastly *Dragons-Head* in *Pisces* shews the honour and dignity of Great and Noble men, and of every man according to his degree; and if *Dragons-Tail* be ☋ in ♓. in *Pisces*, many Noble and rich men shall be subjugated and brought under the power of the militia or men in armes, and be removed out of their habitations for their faults, and much controversie and debates concerning Sects and the apperance of some new Heresie or Schism.

And so much for the significations of the *Head* and *Tail* of the *Dragon* and what we have to say in this second Section; Let us now proceed to the third and hasten to a conclusion.

SECT.

SECTION III.

Containing some other necessary Instructions for the judging of Events portended by any Revolution of the Years of the World; Also shewing how to judge of such Years as signifie fertility, sterility, wars, peace, health or sickness, alteration of and in the air, and of all other things foreknown by the position of the Heavens at the Ingress of the Sun *into the first point of* Aries.

CHAP. I.

Shewing the Significations of the Planets in their Exaltations, and also in Conjunction, Square *or* Opposition *of* Saturn *or* Mars *at that time in any Revolution.*

IN this matter we shall have chief respect to the superiour Planets, who by reason of their magnitude and slowness of motion in comparison of the other, do effect more forcibly and infallibly on the Elementary things of the world, and bodies of men.

The signification of *Saturn* when in any Revolution he is in the point of his exaltation.

We shall begin then with *Saturn*, being the highest as you have heard, who if he be at the time of the *Sun* his Ingress into the first point of *Aries* in *Libra*, especially the 21 degree thereof, which is the sign and point of his exaltation, and receive the light and nature of *Venus*, he shall signifie and denote and be the fore-runner of some great and most notable thing to happen during that Revolution, especially in those parts subject to *Libra* and *Saturn*, and men shall suffer much loss and detriment in their estates and fortunes, and that his significations shall be of long continuance; but if *Venus* be fortunate, Occidental, direct, free from the affliction of the Malevolents, or other impediment, free from combustion and the *Sun*-beams, *Saturn* shall be the portender of good, prosperity and increase of the Kingdoms and Powers iu the places subject to his dominion and the sign *Libra*; but if *Venus* be weak, retrograde, unfortunate, afflicted by the Malevolents, combust, under the *Sun*-beams and impedited, judge the contrary; but yet you may be confident of some strange Catastrophe to happen thereupon, but the nature thereof will incline rather to evil then good.

Also if *Jupiter* in any Revolution be in the 15 degree of *Cancer*, being his exal-

Of *Jupiter* when in his exaltation.

tation, fortunate and ſtrong accidentally as being well aſpected of the Fortunes and no wiſe afflicted by the Malevolents, and well aſpected of the *Moon*, and ſhe alſo ſtrong both eſſentially and accidentally there is no doubt to be made of it but that he ſhall be the occaſioner of ſome great alteration in Church-affairs and matters Divine and appertaining to the Law, and that for the better; but if they be afflicted, weak and impedited, judge the contrary, *viz.* that the alteration ſhall be for the worſe.

Of *Mars* when in his exaltation.

Again, if at the *Sun* his ingreſs you find *Mars* in the 28 degree of *Capricorn*, being his exaltation, he denotes many and great Mutations, yet not altogether ſo notable and ſtrange as the two other preceding, and the nature and quality thereof ſhall be according to his own proper ſignification, *viz.* wars, fire, combuſtions, uproars, ſlaughters, thefts, rapines and robberies, and ſuch like, unleſs he be beheld of *Saturn* by a *Sextile* or *Trine*, and *Saturn* be then alſo well dignified and free from all manner of impediment and affliction, or behold other Planets of whom he is received and well aſpected, and thoſe Planets alſo fortunate and free from all manner of impediment; but if otherwiſe, it ſhall be the worſe.

Of the *Sun*.

There is nothing to be ſaid of the *Sun* in this particular, who (by reaſon the Revolution is ſtill made by his return to the firſt point of *Aries*) can never be in the point of his exaltation in any Revolution of the World: neither indeed have I found any of the Ancients regard any of the inferiour Planets in this matter; onely *Bonatus* teſtifieth of *Albumazar* (a moſt learned *Arabian* in this Heavenly Science) that in every Revolution of the World we are to have regard to the exaltation of *Mercury*, which is the 15 degree of *Virgo*, and ſee what Planet is then therein receiving *Mercury*, or *Mercury* him, for he ſhall be Lord or chief Denoter or Significator of what is portended by him according to his ſtrength or weakneſs, as you have heard of the Superiours; for after the ſame manner muſt you judge, &c. And truly I ſee no reaſon why we may not after this rule judge of *Venus* and the *Moon* alſo.

Of the *Conjunction* or Aſpect of *Saturn* with any Planet in exaltation, in any Revolution.

In every Revolution ſee what Planet is in his exaltation, and how aſpected by either *Saturn* or *Mars*; for if it be *Saturn*, he ſhall cauſe much dammage and detriment and trouble to thoſe Regions and Places ſubject to the Planet with whom he is in Configuration; and if *Saturn* be in a fixed ſign, and the Planet alſo in a fixed ſign, the evill ſhall continue ſo many years as there wanted degrees betwixt the perfect *Conjunction* or Aſpect; if in common ſigns, ſo many moneths; if movable, ſo many weeks or dayes: but if one be in a fixed ſign, and the other in a common one, you are according to diſcretion to make commixture of moneths and years; one in a common ſign, and the other in a movable, make commixture of moneths and weeks, or weeks and days, as you ſee reaſon; but if by other teſtimonies thou findeſt that the evil ſhall not continue after that Year wherein your Revolution was made although the *Conjunction* or Aſpect be in or from fixed ſigns, yet ſhalt thou give but moneths then for every degree they want of the perfect *Conjunction* or Aſpect: Note alſo, that if the *Conjunction* or Aſpect be by common ſigns, and thou thereby judgeſt moneths, and the evil ſtill continue longer then thy time prefixed, then ſhalt thou convert them into Years: So likewiſe if thou didſt judge days or weeks thy ſignificators being in movable ſigns and the evil ſtill continue after thoſe weeks or days be expired, then art thou to ſay the continuation thereof will be ſo many moneths or years, &c. for as *Ptolomy* in his *Centilo.* 1. ſaith, *A te & à ſcientia*; for though thou haſt the art to help thee, yet thou art not wholly to lay aſide diſcretion and reaſon.

But if any Planet by his body or aſpect doth fruſtrate the *Conjunction* or Aſpect of *Saturn*, then ſhall not the evil happen in the places ſubject to the Planet in exaltation, but to thoſe places ruled by the Planet ſo fruſtrating; but if there be no fruſtration by neither the interpoſition of the body or aſpect of any Planet, but that *Saturn* do come by his beams to touch the beams of the Planet ſo in exaltation, the evil by him threatned ſhall aſſuredly happen in thoſe Regions and Places ſubject to his Dominion, &c.

Alſo

Also if any Planet in exaltation in any Annual Revolution be beheld of *Mars* (as you heard of *Saturn*) by a *Square* or *Opposition*, or else afflicting any Planet by his bodily *Conjunction*, he shall denote very much evil, detriment and dammage to the people under his jurisdiction that is in exaltation; but if the Planet so exalted be afflicted by *Square* or *Opposition*, it will be the more grievous by reason the nature of *Mars* is to cause quarrels, dissentions, wars, bloodshed and thefts which will then be incident to those parts; as touching the durability of the time, you are to judge thereof according to the nature of the signs your significators are in, as you have heard of *Saturn*, whether they be movable, fixed or common, &c.

Of *Mars* in aspect or *Conjunction* with any Planet in exaltation.

Consider also the position of the *Sun* and *Moon*, and see how in every Revolution they are placed, and in *Conjunction* or Aspect with any Planet; for if either of them be in any Configuration with any Planet in the whole Heavens, they shall be joyned in signification therewith; and note that if the *Moon* be lately separated from any Planet according to the nature thereof, and the place of Heaven he is located and hath dominion in, mayst thou judge of what hath lately happened; but if he be applying to any, thereby mayst thou know what is immediatly to happen, &c.

Chap. II.

Of the Significations of the Planets, and Dragons Head *and* Tail, *as also* Blazing-Stars, *when they are (in any Revolution) exalted one above another.*

Unless I here remove a seeming obstruction or stumbling block, perhaps some mistakes or errours might arise much to the dammage and puzzeling of the younger Student; which is this; In the foregoing Chapter you have heard the significations of the Planets (especially the Superiour) when in any Revolution they are in the point of their proper exaltations; but in this Chapter when we speak of their being exalted one above the other, we mean as to their places in the Heavens at the time of the *Sun* his ingress into *Aries*; for he or she that is neerest to the Cuspe of the mid-heaven or tenth house, is the Planet most elevated or exalted, and shall have signification as followeth; yet note that it is not meant barely by the position of one above the other at that time, but when any two are in *Conjunction* or other Configuration and elevated the one above the other at that time, then I say shall their significations be as is here expressed.

Contrary to the Ancients who begin in this matter with *Venus*, I shall as all along I have done begin with *Saturn*, and so give you their significations still in order as they are placed in the Heavens; as *Saturn* being in *Conjunction*, *Square* or *Opposition* with any Planet, the *Dragons Head*, and *Tail*, or *Blazing Star*, and exalted above them, we shall begin thus: *Saturn* exalted above *Jupiter*, and then above *Mars*, and afterwards above the *Sun* and so forwards; and not as the Ancients have done who set down his significations as he is exalted above the *Moon* first, then above *Jupiter*, then *Mars*, then *Dragons Head*, *Dragons Tail*, *Blazing-Star*, and lastly *Venus*; omitting his significations when in any Configuration of *Mercury* or the *Sun*, and exalted above them; which defect as in this, so in the signification of the other Planets, I shall endeavour to supply; for in the significations of *Venus* they have omitted *Jupiter* and *Dragons Head*; and a *Blazing-Star* in the significations of *Jupiter*; the *Sun* in the significations of *Mars*; the *Sun* and *Venus*, of *Mercury*, the *Sun* also, of the *Dragons Head*, *Jupiter* and *Mars*, &c.

If you find not my opinion and judgement herein sufficiently grounded on reason, you may follow what other you can find delivered unto you, which may be more

pleasing and agreeable to thy fancy, or remain ignorant as the Ancients have left thee; but to our business:

Saturn exalted above any of the Planets, *Dragons Head, Dragons Tayl,* or *Blaz. Star.*

Saturn in any Scheam at the time of any Revolution of the years of the World, Eclipse, or great *Conjunction*, or at the time of the appearance of any *Comet*, or *Blazing-Star*, or at the time of any *Opposition* of the Superiours, or any other remarkable or considerable face of the Heavens, in *Conjunction*, *Square*, or *Opposition*, or any other Aspect of *Jupiter*, and at that time elevated above the Body of *Jupiter*, in the figure of the Heavens, Great and Noble men shall be slain; if he be exalted

Jupiter.

Mars.

The *Sun.*

above *Mars*, he signifies good, and better success; if above the *Sun* when in any of the aforesaid Configurations with him, Let those Kings and such as are in high or chief Authority in those Regions subject to the sign the *Sun* then is in look for much trouble and sorrow, as also Treacheries and Treasons; If he be exalted above

Venus.

Mercury.

Luna.

Venus, men shall delight in Pictures, Ornaments, and neatness, and addict themselves to their Trades and Occupations and delight themselves therein; above *Mercury*, they will delight in Arts and Sciences, especially such as are Ingenuous; above the *Moon*, men shall be clownish and ill-behaved; Above *Dragons Head*, Great and

Dragons Head.

Dragons Tayl.

Blazing Star.

Noble-men shall have good success joy and gladness; but if above *Dragons Tayl*, this felicity shall happen to the Commons; And if he be exalted above any *Blazing Star*, when he is in any Configuration therewith, men shall generally suffer poverty, penury and want anxiety and much misery.

Jupiter exalted above *Saturn.*

If *Jupier* be eaxlted above *Saturn* when in any Configuration with him, he signifies much lamentation, weeping, howling, grief, trouble and sadness: Above *Mars* there shall happen much grief and trouble to Men, also dammage and loss if above

Mars. Sol.

Venus.

Mercury.

Luna.

Dragons Head.

Dragons Tayl.

Blazing Star.

the *Sun*: above *Venus*, Womens affairs and business shall succeed well and prosperously: and if above *Mercury*, the Kings Officers shall be increased, and they shall have honor, profit, gain and praise: above the *Moon*, Noble and Great men shall increase and abound in honor, prosperity and success: Above the *Dragons Head* he denotes all good success and fortune: if above the *Dragons Tayl*, depopulations and destruction of houses and buildings; above a *Blazing Star*, it signifies that Noble men and such as are in great esteem shall be slain.

Mars exalted above *Saturn.*

When *Mars* is exalted above *Saturn* and in any configuration with him he doth not signifie much hurt or mischief: Above *Jupiter*, great men shall agree to take arms and kill one an other: Above the *Sun*, Kings and Rulers will go neer to be slain treacherously: Above *Venus*, men shall not care much for pleasures, neither will women soon conceive with Child: Above *Mercury*, quarrels, slaughters, and discords are signified: And above the *Moon*, Earth-quakes, and those very violent: Above *Dragons Head* he denotes good success, and prosperity, and honour to Great and Noble men: Above *Dragons Tayl*, there shall happen Combustions, troubles and inconveniencies to Men concerning Plants and Vegetables; And if he be exalted above a *Blazing Star*, there will happen many slaughters amongst men, and they shall delight to sway and bear Arms.

Jupiter.

Sol.

Venus.

Mercury.

Luna.

Dragons Head.

Dragons Tayl.

Blazing Star.

The *Sun* above any of the Planets, *Drag. H &c.*

The *Sun* is of that nature and quality, that by his beams any Planet is afflicted, wherefore when he is exalted so above any Planet, he is the significator of much evill and mischief, excepting *Mercury* strong and fortified.

Venus exalted above *Saturn.*

Venus being exalted above *Saturn*, Men shall be perplexed with much grief and trouble: Above *Jupiter*, Great and Noble men shall be in a prosperous and happy condition, and all things shall succeed well with them: Above *Mars*, Women shall willingly use the Art of Generation, and soon Conceive, and Men shall be troubled in their stomachs through Surfeits and eating too much: Above

Jupiter.

Mars.

Sol.

Mercury.

Luna.

Dragons Head

Dragons Tayl.

Blazing Star.

the *Sun*, men shall be lavish and expensive: Above *Mercury*, men shall domineer and triumph one over another: Above the *Moon*, men shall have much joy and gladness: Above *Dragons Head*, joy and gladness to Great and Noble men, and all prosperity and happiness; and they shall delight themselves with young Maids and Virgins, and in Womens affairs; But if above *Dragons Tayl*, judge neither prosperity nor good; and if she be exalted above any *Blazing Star* being in Configuration therewith, she signifies that there shall be a scarcity of waters, and that women shall not be in any great esteem, shall miscarry and come to many misfortunes and mischances.

Also

Also *Mercury* being exalted above *Saturn*, men shall go about to deceive, cheat, and betray one another: Above *Jupiter*, Kings, Great men, and those in power and Authority shall increase in health and Honor: Above *Mars*, fear and terror shal fall upon men: above ☉, Kings and Rulers shal be famous, and addict themselves to knowledge and learning: Above ♀, men shall addict themselves to sports, and the study of Necromancy, occult and secret Arts: Above the ☽, he signifies joy and gladness, and that men shal do wonderful and strange feats: Above ☊, there shall be many manifest thefts and robberies: above ☋ it signifies men shall be scoffers and jeerers one of another: Above a *Blazing Star*, men shall slay and destroy those that are Masters of their Militia, and such as are in most eminent and chief command and best souldiers.

Merc. exalted above *Saturn.* *Jupiter. Mars.* *Sol.* *Venus.* *Luna.* *Dragons Head.* *Dragons Tayl.* *Blazing Star.*

The ☽ being in any Configuration of ♄, and exalted above him, signifies evill and mischief, and that men shall be ill-conditioned one towards another: Above ♃, rich and noble men shal encrease in health, wealth and honor: Above ♂, Houses and buildings shall be destroyed by fire; also Earth-quakes and much blood-shed: Above ☉, mischief and much evill; and take this for a general rule, Let her be Significatrix of what you will, she ever denotes mischief and misfortune if she be under the *Sun*-beams: Above ♀, Noble and rich Women shall encrease in honour and esteem: Above ☿, men shall be wise, shall choose grave and judicious Counsellors, and shall make good Laws and wise Acts: Above ☊, she signifies dammage to Rivers and Fountains, Springs, and water-places: Above ☋, mortality and destruction to beasts: And lastly, above a *Blazing Star*, she signifies loss of of substance.

Luna exalted above *Saturn.* *Jupiter.* *Mars.* *Sol.* *Venus.* *Mercury.* *Dragons Head.* *Dragons Tayl.* *Blazing Star.*

Thus much of the significations of the Planets, when exalted one above the other, and above ☊, ☋, and *Blazing Stars*, it resteth therefore now to shew you the significations of them, being exalted over one another, and also over the Planets, and so conclude this Chapter; according then to the same order we have hitherto followed, we are to begin with ☊, and then of the other two.

Now if ☊ be beheld of ♄, and ☊ at that time exalted above him, it stirreth up Wars, and men shall delight to bear Arms: Above ♃, Noble and rich Men shall increase in honour and greatness, and all business shall succeed well with them: Above ♂, Souldiers and such as carry Arms shall be prosperous, in esteem, and fortunate; It shall also go well with Kings, and the Grandees of the Earth when it is exalted above ☉: And if it be above ♀, it signifies that Women and Virgins shall be joyfull and merry, and that every thing shall succeed well with them in a generall way: Above ☿, men shall delight and addict themselves to laying of foundations for Palaces Royall, Castles, Cities, Towns, and Villages: Above the ☽, men shall have loss and detriment in their substance and goods: Above ☋ in this nature it cannot be exalted, (because (as you have heard in the 17. Chapter of the 2. Treatise of this Volume) they are but Nodes, and can behold no Planet, because they have no rayes nor beams, but may be beheld by any Planet) and therefore in this, ☋ is omitted; again if *Dragons Head* be exalted above a *Blazing Star*, it signifies tempestuous stormy windes and tempests, and those very often.

Dra. H. exalted above *Saturn.* *Jupiter.* *Mars.* *Sol.* *Venus.* *Mercury.* *Luna.* *Dragons Tayl.* *Blazing Star.*

Dragons Tayl exalted above ♄, signifies the death and destruction of old people, and Monks, and Religious men: Above ♃, long life and joy: Above ♂, sadness and vexation: above ☉, much evill and want of charity: Above ♀, damage to Women, especially to young Maids and Virgins: Above ☿, evil to learned and wise men: above the ☽, destruction to rich men and loss of substance: Above a *Blazing Star*, It denotes damage in the affairs generall of women.

Dra. T. exalted above *Saturn.* *Jupiter. Mars.* *Sol. Venus.* *Mercury.* *Luna.*

Now lastly, touching *Blazing Stars*, and what may be predicted by their being exalted above the Planets, ☊ and ☋; A *Blazing Star* then being in Configuration of ♄, aud exalted above him, signifies many and great infirmities: Above ♃, men shall kill and murther their Nobles, and Great men, and such as are in esteem: Above ♂, men shall usually delight to bear Arms, and there shall happen many great wars and slaughters: If above ☉, men shall quarrell one with another, be treacherous and given to Treasons: Above ♀, a deminution and drying up of waters: Above ☿, damage and destruction to young men: Above ☽, loss and damage to men in generall in their substance: Above ☊, Noble men shall be slain, and such as are in esteem: Above ☋, there shall happen loss and destruction to fruits of the Earth and Trees.

Blaz. S. exalted above *Saturn.* *Jupiter.* *Mars.* *Sol.* *Venus.* *Mercury.* *Luna.* *Dragons Head.* *Dragons Tayl.*

CHAP. III.

Containing Considerations from the Sun *and* Moon *when the Revolution is either Diurnal or Nocturnal, also when the Revolution happens at* Sun-*setting and break of day; from* the Lord of the hour, Part of Fortune, *the indisposition of* Saturn *and* Mars, *from their* Conjunction *with the* Dragons Head *and* Tail *in any Annual Revolution.*

If any Revolution be Diurnal.

DIligently thou art to observe whether the Revolution in any year be by night or by day, *viz.* Diurnal or Nocturnal; and if it be Diurnal, have regard to the *Sun*, how and where he is posited in the figure at the time of the Revolution, and how aspected of the Fortunes or Infortunes; for if he be well aspected by benevolent and adjuvant Planets, it signifies according to the nature and signification of the Planets aspecting him and the nature of the signs they are in; if he be maliciously and unfortunately beheld by the Malevolents, judge the contrary dammage and evil.

For if the *Sun* be strong and well dignified and aspected, he signifies (the Revolution being Diurnal) the accomplishment of some high and remarkable action; see also if the Lord of the then Ascendent be strong essentially, and accidentally well aspected; for if so, he shall signifie prosperity, health and happiness during that Revolution to those Regions, Cities, Towns and Places subject to the sign which is then upon the Cuspe of the Ascendent, also to that Kingdom or Nation for which the Revolution is made, and the Kingdoms, Regions and Places subject to the Lord of the Ascendent; but if he be weak, afflicted and impedited, he shall signifie trouble, vexation, misery, detriment and very much unhappiness (according to the quantity and quality of his affliction) unto those aforesaid places subject to the Lord of the Ascendent and sign thereof.

And if the Ascendent be *Libra*, and *Venus* who is Lady thereof be cadent from it, or from an angle, impedited, retrograde or combust, afflicted by the Malevolents or any other ways unfortunated, it signifies there shall happen sadness, vexation, trouble, misery, and many infirmities and destruction in an high measure to all those Regions, Towns, Cities, Kingdoms and Nations under the dominion of *Venus* and *Libra*; what those are you are taught in the second Book; and so likewise judge of any other Planet and Sign in the same nature.

If the Revolution be Nocturnal.

But if the Revolution be Nocturnal, you are to have regard to the place and strength of the *Moon*, as you have heard of the *Sun*, and judge accordingly; for if the *Moon* be Lady of the Year, or of the Ascendent, increasing in light and motion, in *Cancer* well dignified and aspected of the benevolent Planets, you shall judge the Year will be successful, the people generally healthful, fortunate and happy; but if she be weak, impedited, afflicted of the malevolent Planets, slow in motion, decreasing in light and impedited, judge the contrary, and that this good or evil shall chiefly be incident to those Regions and Places signified by her and *Cancer*, &c. but if she be not in *Cancer*, look to the Planet that is then her dispositor, *viz.* [he that is Lord of the sign wherein she is] and see whether he be essentially or accidentally debilitated or assisted, and accordingly judge as you have heard of the *Moon* good or bad, as he is strong or weak, and that it shall happen to the places subject to the sign ascending, the Lord thereof, and to the sign wherein the *Moon* is, and its Lord, as also the Region for which your Figure is erected.

See also if the *Moon* (the Revolution being Nocturnal) be either in *Conjunction*

or

or aspect with *Saturn* (or any other malevolent Planet if in your Figure you find him also accidentally significator of mischief and impediment) without any reception either of house, exaltation, triplicity, term or face, and the *Moon* decreasing in light; for if so, the mischief and misfortune is so much the more increased, as is the nature and signification of the afflicting or impediting Planet; but if the *Moon* be separating from the *Conjunction* or aspect of any afflicting and unfortunate Planet, and be increasing in light and motion, the evil will be so much the more lessened and diminished, &c.

The nature of any affliction, and from whence it shall arise.

If you would know the nature of the affliction threatned or portended by any Planet afflicting or impediting your significator, you need do no more then this; see to the natural signification of the afflicting Planet, and also accidental as he is placed in your Scheme, the nature of the house and sign he is placed in, and so judge accordingly; judge the evil shall proceed from the signification of the house wherein the afflicting Planet is located; the nature and quality thereof from the natural and accidental signification of the Planet and sign wherein he is.

As for example, we shall suppose your significator to be the Lord of the Year or Ascendent, the Planet afflicting to be *Mars* and he Lord of the seventh and located in the second; from hence you shall conclude that the people of the Nation for which the Revolution is made, signified by the Lord of the Year or Ascendent, shall be afflicted and damnified in their estates and riches, being afflicted in or from the second house (which you know denotes the wealth and riches of the people) therefore from hence shall the evil or mischief threatned proceed: Now as touching the nature thereof, or manner how it shall come to pass, you shall say it shall be by the sword, thefts, wars, murthers and the like, which are the natural significations of *Mars*; or else by the power or treacherous plots of their Enemies, which is his accidental signification as being Lord of the seventh, which you have heard is the house of Enemies, &c. or if the sign of the second be *Libra*, and *Mars* therein, look to his significations in *Libra*, as you have been taught in the seventeenth Chapter of the second Section of this same Treatise and say it shall be occasioned so and so as you have it there expressed; in like manner if it be any other sign or any other Planet, judge according as you shall see most requisite and agreeing to art and nature; if the afflicting Planet be in the third, the evil shall proceed from short journies, neighbours, kindred, or brothers and sisters or associates; if in the fourth, from fathers, heritages, loss of possessions, houses, farms, or destruction of seed and fruits, &c. judge still according to the nature of the house wherein your afflictor shall be found, which you have been taught elsewhere sufficiently.

How to judge of any thing signified by the 12 Houses of Heaven.

Having hereby now fully declared unto thee the manner how thou mayst exactly and truly judge of the state and condition of what is signified by the Lord of the Ascendent, so also is it requisite to acquaint thee that thou mayst (following the same method) judge of what is also signified by the Lord of the second, third, fourth, fifth, sixth, and so round the whole Heavens of every thing appertaining to the life of man in a natural way, there being nothing in the world but what is signified by one house or other, and by which a man may judge of the quality and nature thereof.

As if the Lord of the second house be strong, free from misfortune and impediment, judge the good success of all things thereby signified, and to all Nations and Places subject unto the sign thereof and its Lord; but if unfortunate, impedited, weak and afflicted, judge mischief, trouble, crosses and losses, &c. according to the signification thereof, and the aforesaid Places and Regions under the sign and Lord thereof; and so (I say) mayst thou easily in this manner judge of any other thing, still remembring to derive your Judgement from the signification of the house, nature of the Planet afflicting or assisting, and that the good or evil will be incident to those Regions and Places subject to the sign and Lord thereof, &c.

If the Revolution be at Sun setting or day breaking.

Look also that if your Revolution be at the time of the *Sun*-setting, or within an hour and half thereof, you regard not the position and fortitudes of the *Sun*, but of the *Moon* who is the Governess of the night, which doth then immediately succeed:

In

In like manner if the Revolution be about the same time before break of day, the *Sun* is to be considered in the same manner as you have been shewn, and not the *Moon*, it being so near day-breaking; and over and above what hath been delivered unto you, you are in the consideration of the strength of either the *Sun* or *Moon*, to see if either of them are to suffer an Eclipse during the time of that Revolution; and if so, to look to the place thereof, *viz.* in what house of Heaven, in what sign and degree of the Zodiack, and the *Almuten* of those places, and the state of those Planets in Configuration with him, or the place of the Eclipse, *viz.* whether they be strong or weak, good or bad, and accordingly judge; but of this more in the next Section, wherein we shall treat of Eclipses.

Considerations from the Lord of the hour, *Part of Fortune*, and its Dispositor.

Again, you must know that in every Revolution the Lord of the hour, or Planet ruling the time in which the Revolution is made, is to be regarded, as also *Part of Fortune* and its dispositor; for if they be well dignified, well placed and aspected of the fortunate and adjuvant Planets, thou mayst assuredly conclude that the good signified by the Lord of the Year, or significator of the King, shall be augmented, if the Lord of the Year or significator of the King do denote any good; but if they portend evil, and the Lord of the Year, *Part of Fortune* and its dispositor be also ill disposed, unfortunate and weak, the mischief shall be also augmented; but if then the Lord of the hour, *Part of Fortune* and its dispositor be strong, the mischief shall be diminished; and so on the contrary if they be weak, and the Lord of the Year strong, and also the significator of the King, they shall diminish the good by them signified.

Considerations from the Position of *Saturn* and *Mars*.

Consider also in every Revolution the position of *Saturn* and *Mars*, and see if *Mars* be then stationary to retrogradation, and in *Conjunction* with *Saturn*, or *Saturn* applying to him whilst he remains stationary, or *Mars* unto him when he becomes retrograde; for if so, thou shalt assuredly judge there shall be much fierceness, cruelty, barbarous and outragious actions amongst men, and little or no piety, pity or mercy, but Malefactors, Thieves, Cutters, Murtherers and Robbers by the High-way shall abound, and servants and the rural sort of people shall be disobedient to their Masters and Superiours; and it shall be the worse if *Saturn* be in *Libra* retrograde, and in *Opposition* of the *Sun*, and the *Sun* in aspect with *Mars*, and *Mars* by his retrogradation also applying to the *Sun* (for you must know that the superiour Planets cannot apply to any inferiour Planet, except when they are retrograde) and the evil will be yet the more increased if *Mars* be then peregrine and going to the *Conjunction* of *Saturn*, and the Revolution be at *Sun*-setting, or near thereunto, *viz.* a little before or after; also when these Configurations are in any Revolution, some of the Ancients have concluded there will be many wars, quarrels, discords and much bloodshed in the Cities and Regions of both the East and West; and truly my opinion also is that there will thereon assuredly happen many commotions, intestine wars and bloodshed in many parts; those places chiefly I conceive will be concerned in it that are subject to both *Saturn*, *Mars* and the signs wherein they are then located.

From the *Conjunction* of *Dragons Head* with *Saturn*.

Dragons Head in *Conjunction* of *Saturn* in *Aries*.

Again, see whether the *Dragons Head* in any Annual Revolution be in ♂ with ♄, for then shalt thou conclude much mischief and detriment to those Regions and Places subject to the sign wherein the ♂ is, unless the benevolent aspect of some fortunate Planet prevent it; for if they be in ♂ in ♈, they shall denote evil and mischief to Sheep and the smaller sort of Cattel, unless the ⚹ or △ of ♂ intervene, and he well dignified essentially; also much anxiety, vexation and trouble to Kings, Nobles and great men, if ☉ behold them not with a good aspect, and be also fortified, or else the Lord of the tenth.

Dragons Head, Saturn, Conjunction in *Taurus*.

And if ☊ be in ♂ with ♄ in ♉, the evil shall happen to Oxen, Buls, Cows, and the greater sort of Cattel, Horses, &c. also in some sort to Sheep, and to young Men and Youths, Hearbs, Plants and Trees; there shall be little rain, and a diminution of provisions and fruits of the earth, if ☽ and ♀ prevent not.

Dragons Head, Saturn, Conjunction in *Gemini*.

In *Gemini* if they be in *Conjunction*, because it is a humane sign, there shall much evil and mischief fall on mankind, especially those in their younger years, but those in the

the ſtrength of years, not ſo much nor on ſuch as are well ſtricken in age; there ſhall alſo be many great windes and obnoxious.

In *Cancer* ſuch places as are ſubject to Locuſts and Caterpillars ſhall abound therewith, and where rain is no novelty there ſhall be much more then is uſual; the fruits of the Earth alſo ſhall ſuffer much damage by Locuſts and ſuch kinde of obnoxious creatures, unleſs aſpected by *Luna* or *Jupiter*. ☊, ♄ in ♂ in ♋.

And if they be in *Conjunction* in *Leo*, the evil ſhall fall on wilde and ſavage beaſts, alſo on Kings and Great men, if the *Sun* doth not with ſome benevolent Aſpect behold them. ☊, ♄, ♂ in ♌.

Alſo if they be in *Conjunction* in *Virgo*, dammage is threatned to women and chiefly to the younger ſort, and alſo young men will not be wholly free; Seeds, Corn, and ſuch fruits as are reduced to ſeed, will be diminiſhed, or there ſhall be a ſcarcity thereof, by reaſon they ſhall be much damnified, for you muſt know this is an earthy ſign. ☊, ♄, ♂ in ♍.

Again, if in *Libra*, which is an aiëry and humane ſign, it ſhall happen to men and in the air, and that chiefly to thoſe of mature years, and ſuch as are of a good age, and not to the younger ſort; and there will be many great and high windes, if *Saturn* or *Venus* contradict it not. ☊, ♄, ♂ in ♎.

Moreover if they be in *Conjunction* in *Scorpio*, the miſchief ſhall happen to ſuch creatures as are of a poyſonous and venemous nature, eſpecially to Scorpions. ☊, ♄, ♂ in ♏.

Alſo if *Dragons Head* and *Saturn* be in *Conjunction* in the firſt fifteen degrees of *Sagittarius* (which is humane) the impediment or miſchief ſhall happen to mankinde; but in the laſt fifteen degrees on great Cattel, eſpecially on Horſes and ſuch as men ride on. ☊, ♄, ♂ in ♐.

In *Capricorn* on Goats and ſuch like, and the fruits of the Earth will ſuffer detriment, but not altogether ſo much as when they are joined in *Virgo*; alſo grievous cold and ſharp weather if *Mars* work not to the contrary by his Aſpect unto them. ☊, ♄, ♂ in ♑.

In *Aquaries* on antient and old men, and not to thoſe in their prime and ſtrength of age and youths or young men. ☊, ♄, ♂ in ♒.

And in *Piſces* on ſuch creatures as live in the element of water, eſpecially ſuch fiſhes as are uſually eaten by men, if *Jupiter* or *Venus* prevent not. ☊, ♄, ♂ in ♓.

And if *Dragons Head* be in *Conjunction* with *Mars* in any of the twelve ſigns, he ſhall ſignifie alſo much evil, but not ſo much as *Saturn* doth, and it ſhall chiefly be by heat and drought; unleſs *Jupiter* or *Saturn* work to the contrary. ☊, ♂, ♂, in any of the 12 ſigns.

Alſo in *Conjunction* with *Dragons Tayl*, be it in what ſign it will, he ſignifies deſtructions, depopulations, fire, ſword, ſlaughter and great blood-ſhed, famine alſo and much miſchief. ☋, ♂, ♂ in any of the 12 ſigns.

So likewiſe if *Saturn* and *Dragons Tayl* be in *Conjunction* in any ſign, he ſignifies famine, a ſcarcity of proviſions, great miſchiefs, cold in the extremity, grievous fears, anxieties, terrors and troubles, much want and ſcarcity of the fruits of the Earth, and a ſuperfluity of evils, torments and grievances; and theſe ſhall be incident to thoſe places ſubject to the ſign wherein they are joined, and underſtand the ſame of *Mars* when he is joined with either the Head or Tail, &c. ☋, ♄, ♂ in any of the 12 ſigns.

Chap. IV.

Teaching how to judge of the evil of any year, the nature thereof, and when the year is most likely to be both turbulent, obnoxious, and unfortunate, also what is portended in any Revolution when one Planet transfers his light and nature to another.

EVer when you would know what grievous and heavy accidents and evils are to happen, or are threatned to any place, look to the Position of *Saturn* and *Mars*, for from them are you to require judgment touching this matter, for if you find them in the higher circle, *viz.* in the middle thereof towards the North, and they have then Septentrional latitude, and be above the earth, thou shalt judge there will grievous and horrible actions happen in that Revolution, or before the *Sun* enter again the first point of *Aries*, in and to those parts under the Sign and Triplicity wherein they are; also look how much they are elevated above the earth, (especially *Saturn*) and they shall signifie so much the more mischief and trouble, and the more certain will your judgment be; also when they are in the superiour part of the Circle, they denote a hard and scarse year, both for provisions, fruits of the Earth, and all things else.

And if one be in a *Square* of the other, it will be the worse in every particular, also Iefections to and in all kind of living creatures, tribulations and troubles, and that of continuance and durability, and so much the rather if *Saturn* be then in *Virgo*, and *Mars* in *Gemini*, and the Revolution Nocturnal, and *Mars* applying or translating his light and nature to *Saturn*, and he receive him and either, both or one of them Retrograde: and *Saturn* shall be then most mischievous, In so much that *Jupiter* shall not be of sufficient efficacy to alter it, unless *Saturn* or *Mars* be in *Cancer* in a *Sextile* or *Trine* of *Jupiter*, and he strong and well dignified at that time, and then he shall break his malice with whom he is aspected, and diminish it or wholly take it away, which you may judge from the strength of your Significators.

The affairs also of the King or Grandees of the Nation where your Revolution is, and their condition shall be bad and suffer detriment, and much trouble and difficulty there shall be in or about them, and they shall require aid and assistance from the common people, Religion shall be slighted and impiety and wickedness shall increase amongst men, and no mercy or pity shall be found amongst them, and this shall continue till either *Saturn* or *Mars* transite the cusp of the tenth House at time of the Revolution, or shall then begin and continue, at least till *Mars* have made one Revolution through the twelve Signs of the Zodiack.

But if then *Saturn* be in *Virgo* and *Mars* Aspect him out of *Gemini* (as hath been said) and the *Moon* also translate her light to *Saturn* and she in *Sagittarie*, there shall be misery upon misery, the mischief of mischiefs, the trouble of troubles, the tribulation of tribulations, the pestilence of pestilencies, and the misfortune of misfortunes, and all kind of vexations, troubles and torments, also it signifies the destruction of Kingdoms, and translation of one Kingdome into the power and under the subjection of another.

Moreover if the *Moon* when she translates her light and nature to *Saturn*, either by *Conjunction*, *Square* or *Opposition*, and the Lord of the Sign wherein she is when there is a Partil *Conjunction*, *Square* or *Opposition* betwixt them, be then impedited, unfortunate, weak or afflicted, there shall be many diversities of mischiefs during the time of that Revolution; and if then the *Moon* were eclipsed at the Preventional, or to be eclipsed at the Postventional full *Moon*

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immediately going before or comming after any such Configuration, the mischiefs and troubles threatned shall continue so many moneths as the *Moon* is or shall be ecclipsed houres, reckoning from the minute she first begins to be ecclipsed till the Punctum wherein she is again free.

But if *Part of Fortune* be Impedited, and its dispositor when the *Moon* is so in *Conjunction* or aspect partil of *Saturn*, the evill thereby signified or threatned shall be increased; have regard also to the *Sun* how he is placed, dignified and aspected by the Malevolent Planet, or by what Aspect he beholds him, (as you have heard of the *Moon*) and the Lord of the Sign in which he is at the time of the Partil *Conjunction* or Aspect, and make *Part of Fortune* and its Dispositor participate in signification therewith, aud judge accordingly *mutatis mutandis*, as you have heard (I say) of the *Moon*; and if the *Sun* was eclipsed, or to be eclipsed at the Preventional or Postventional *Conjunction* of the Luminaries or change of the *Moon* (to speak plainly) the evill then threatned shall continue so many years as the *Sun* is at that time eclipsed houres.

Also when any Planets behold one another, and be in any Reception, look in what place in the figure they project their rays or beams; for those places subject to the sign wherein they cast their rayes, shall suffer such things as are by those Planets signified, whether good or bad, more then any other place.

And if one Planet transfer his light, Nature and Vertue to another, you are diligently to weigh their natures and significations, and judge accordingly as you have been before sufficiently shown; as if the Significator of the King transfer his light and Nature to *Saturn*, and he also well disposed, such people and religious orders and things which you have heard elsewhere signified by *Saturn*, shall be bettered, and receive good from the bounty or liberality of the King or Superiours; If to *Jupiter*, Nobles, Judges, and such as converse in the Law, and are signified by him, shall receive honour, liberty, and much good from the Kings hand, &c. And so judge if any other Planet and if any other Significator transfer his light to any, remember the Nature of your Significator; transfering his light, and the Natural and Accidental signification of the Planet to whom it is transferred, and judge according therennto and you are right, and will soon be able to judge of any matter *mutatis mutandis*, varying your rules according to Art.

And thus far have I in a manner reiterated rules and words for thy through understanding and instruction in such matters as have been delivered in a more short and compendious manner before, and indeed so much the rather, because that though what was at the beginning of this Discourse set down, was sufficient to and for any one that is any thing entred into this Art, yet would it perhaps have seemed somewhat difficult to those who are as yet altogether unseen therein, and therefore I hope this fault will be by the Judicious deemed venial; Wherefore let us now proceed.]

CHAP. V.

Shewing how to judge of health or sickness in any year.

THus then, if thou wouldst be expert in this manner of judgement, have respect to the Cusp of the Ascendent of the figure of the heavens at the time of your Revolution, and the Ascendent of the figures at the time of the *Conjunction* or preventional *Conjunction* of the Luminaries before the *Sun* his ingress into *Aries*; and then if these two Ascendents and the *Moon* be free from Misfortune, and the Lord of the place of the *Conjunction* also free, and then applying to a Fortune, as also the Luminaries beholding him, especially that of the time, *viz.* the *Sun*, if it be by day, the *Moon*, if by night; then it signifies that that year shall be free from infirmities general, and diseases, and shall be healthful; but if the Lords of these two Ascendents, and the *Moon*, and Lord of the place of the *Conjunction*, and prevention, be all or the major part of them unfortunate, it denotes general infirmites and diseases, and no healthful year; and that according to the power of the infortunate Planets, their nature and the nature of the signs and places they are in; what diseases are appropriated to both the Planets and Signs; I have fully delivered unto you in the second Treatise of this Volumn, entituled, *An Introduction to the judgement of the STARS.*

Also if the Lords of those two Ascendents, or one of them being so unfortunated, apply to the Lord of the Eighth House, there shall be many general infirmities and also death; but if otherwise, there shall be many infirmities and general diseases, but not mortality, and if death, it will not be great.

Moreover, if the strongest Planet of these Significators apply to the Lord of the Eighth, there shall be many sudden deaths, without any great or tedious sicknesses; also if to the Lord of the sixth, there shall be many infirmities and general diseases, and those of long continuance: And if *Mars* be the afflicting Planet, he shall signifie hot and dry diseases, especially if he be in a fiëry sign, and swift of motion: and if it be *Saturn*, he shall cause lingring Agues, Coughs, Consumptions and Saturnian tedious diseases, especially if he be in a cold and dry sign, and slow in motion.

CHAP. VI.

Of Wars or Peace.

HItherto we have proceeded in a plain and easie manner of Instruction, for it is my most earnest desire that knowledge may flow as a stream amongst all judicious souls, especially those of this my native Nation of *England*; and therefore I shall here again desire the more quick and nimble apprehensions to pardon both my largeness and plainness, since I write to those that are altogether to seek in these matters.

How to judge whether there shall be war in any year.

Wherefore then know, that years of War, Dissention, Quarrels and Bloodshed, are to be judged from the *Conjunction* of *Saturn* and *Jupiter*, as also from their *Square* and *Opposition*, also from the Ascendent and Angles of the Revolution of the year; for if these Superior Planets be either in *Conjunction*, *Square* or *Opposition* of each

each other, or applying to each other by any of these Configurations, wars are to be feared, and that they shall then begin when they are in *Partil Conjunction* or Aspect, if they are in Angles, or else they shall begin when *Jupiter* enters his exaltation or one of his houses, or any of the Angles of the Figure at time of the Revolution; and judge that party to have Victory that is signified by the Planet most elevated in his excentrick; for if *Jupiter* be most elevated, and be exalted above *Saturn*, they shall overcome who make insurrection or begin the strife.

Also if *Mars* be in any of the Angles at time of the Revolution, whichsoever it be, he excites and stirs up wars according to his strength and power; for if he be strong and well dignified, it will be the more certain, also the strife and war will be the more invective and grievous; in like manner if he be in a *Square* of *Saturn* or *Jupiter*, because these are the Superior Planets; for take this for an approved Aphorism, that when any of the Superiors, *viz. Saturn*, *Jupiter* or *Mars* (who are thus termed because they are above the *Sun*) are in *Conjunction*, or any Malevolent Configuration one of another, there happens great and manifest Alterations in this Elementary world, according to their strength and natural and accidental Significations.

In what place war shall happen.

If thou wouldst know where the war shall be, when in any Revolution or other face of heaven thou seest it threatned, have regard unto the sign in which *Mars* is located, also the sign wherein he aspecteth either *Saturn* or *Jupiter* by *Square* or *Opposition*; also in what sign and part of heaven, *Part of War*, *Blood-shed*, or *Contention* falleth, and say that in those parts signified by those signs, the War, Dissention, Bloodshed and Strife will be, and so accordingly judge, or by the major part. How to take *Part of War*, as also *Part of Peace*, and all other parts requisite to be known, I shall not here mention; the exact knowledge whereof would require a volumn by themselves, which (God enabling me and granting me life and health) I shall endeavor to deliver to the world, if I finde the inclinations of men worthy of such blessings, and therein also I shall endeavor to give them some grounds and reasons why the Antients have invented such variety of parts, and why they are of such signification.

See also if any of the Infortunes, or all, behold the house of *Mars*, or *Part of War*, with a *Square* or *Opposition*, or be therein, or behold the sign by which the Nation, Town or City is signified for which your Figure is set, or the Significator of the King or Nobles of that Nation, Kingdom or People with a *Square* or *Opposition*; or be corporally joyned thereunto; it signifies, that if the King or that People have Wars with any, they shall be beaten and worsted; or at least, possessed with much grief, sadness, trouble, sorrow and anxiety: also if the Planet that is their Significator be combust, it signifieth the same; and if Retrograde, they shall fly from before their enemies, and grow weaker and weaker, shall be indigent and cast down; judge also the same, although he were at first well placed, and after a while becomes thus afflicted.

When the war or quarrel will happen.

Again, if in any Revolution of the year *Mars* be joyned to *Part of War*, especially in fiery signs, it denotes Wars and Quarrels; and if *Part of War* be strong and free from affliction, they shall overcome that begin and foment the dissention and quarrel; but if it be weak judge the contrary; you may also judge of the time when the War will happen, from the distance of *Saturn* and *Mars*, if their *Conjunction* or Aspect be a forerunner thereof, or of any other Significators, by seeing how many degrees they want of the *Partil Conjunction* or Aspect, and giving a moneth, day or week to every degree, according as they are in signs fixed, moveable or common, as you have been taught before; or else you may have regard to the Planet denoting War, who if he be Direct, it will happen when he becomes Retrograde; if he be Retrograde, say it will be when he becomes Direct, or when his beams are joyned in Configuration or Conjunction of the Significator of the King; and if he behold the Significator of the people, he signifieth much thieving, pillaging and robbing, especially if the Malevolent Planet be in an Angle; but if he be not in an Angle, but only in a succedent or cadent, the evil will not be general, but only

ly in such Towns, Cities and places under the sign wherein he is, unless his beams be mixed in *Aspect* or *Conjunction* with the beams of the Lord of the Ascendent; for unless he have rule and Dominion in the Revolution, he shall not then signifie generally evill.

Also if *Mars* be in any of the Angles, and the Division apply to any term of his, and the Revolution apply to the place where *Mars* was, in the last *Conjunction* of the Planets preceding, or to the place in which *Mars* was, in any great *Conjunction*, it signifieth in that year fighting and quarrelling in those places and Regions subject to the sign wherein *Mars* was, and the application is; Dissentions and quarrels also are threatned when *Mars* is in *Square* or *Opposition* of *Saturn*, and *Mars* received; but if *Mars* be not received, neither *Saturn*, it signifieth but little quarrelling; also if in any Revolution he be under the *Sun* beams, he denotes Wars, especially if in a moveable sign, but in a common sign he promiseth not much; and if *Mars* be in *Gemini*, in the Tenth House, the King shall be very lavish and spend his treasure; Note also that if the Lord of the Fourth be in the Ninth House of Heaven, it signifies the prisons and goals shall be set open, and many Captives and Prisoners shall escape.

Other rules for the predicting war, and how it will be occasioned.

Moreover, thou art to remember, that in what ever Revolution of the World thou lookest, Wars are still to be known and judged from *Mars*, who is the occasioner of all dissentions, quarrels, wars, blood-shed and commotions in the Elementary world generally; but if thou wouldst know the Immediate causes and fomenters thereof, look from what Planet *Mars* last separated before the *Sun* his ingress into the first point of *Aries*; for although they be Fortunes, yet shall they and such as are by them signified be the occasioners thereof; as, we shall admit *Mars* last separated from *Conjunction* or Aspect of *Jupiter*, from whence we shall judge that Noble men, rich and great in power, authority and esteem, shall be the fomenters of the War threatned; or Bishops, Pope, Cardinals, Church-men and Religious people, they being all Sgnified by him; In like manner if it *Venus*, *Saturn*, the *Sun*, the *Moon* or *Mercury*, you have no more to doe then judge in the like manner according to their several Significations which you are sufficiently taught in the second Book of this Volume.

When we may predict peace, victory, loss, dammage, assistance; and from whence the assistance is to be expected, and from what kinde of men.

Now when thou hast found in any Revolution, that wars are threatned, have regard unto the Planet signifying it; for if he be direct and well dignified, the war shall not continue or last long, but shall be broken by the King of that Region for which your Revolution is, for it signifieth a cessation of arms, and that there shall be peace; see also how he is aspected and by what Planets, and by how many; for many Planets beholding him, (especially being then essentially strong) it signifies the people shall be in good condition, shall be strong and able to defend themselves, and offend their enemies, shall overcome them and have assistance from others, according to the nature of the Planets so aspecting him.

But if he be retrograde, they shall be beaten, shall run away and be dejected; and if stationary to Direction, they shall be strong and powerful in war; but if stationary to Retrogradation, at the beginning of the war they shall be strong, but it shall go hard with them in the end. In like manner have regard to the Significator of their enemies, or those that begin and first foment strife, and judge of their condition *mutatis mutandis*, as you have of these; for if their Significator be direct there is a probability of peace, and that to proceed from their desire and willingness, or if there be war that they shall overcome; but if thou wouldst know by what means they shall thus become victorious, if thou findest their Significator strong essentially, and not beheld by any other Planet, say by their own strength and policy; but if it be aspected and assisted by the benevolent rayes of other Planets, their Significator essentially not being very strong, say by the help of such as are signified by those Planets so assisting and beholding their Significator shall they become victorious; as if it be *Saturn*, say by the help of some King; if the *Sun*, by some Prince or Noble man (for the *Sun* signifieth rather petty Princes then *Saturn*) if *Mars*, by souldiers and warlike men; If *Jupiter*, by noble, wise and discreet grave men;

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If *Mercury*, by ſcholars, and learned, witty, politick men; If *Venus*, by riches, or by ſome noble ſpirited women; If *Luna* by Merchants, Sea men or the common people of any place; but if thou wouldſt particularly know the place, or from what Countrey, Nation, or Province, it is no more then thus, look to the Sign wherein your adjuvant Planets, or Planet is, and judge according to diſcretion, that they will be ſuch as are of the Nation or place thereby ſignified, remembring that antient Aphoriſm *àte & àſcientia*, for you muſt not judge impoſſibilities, or what is contrary or repugnant to reaſon.

By what Nation or People the war ſhall be begun.

Again, If thou wouldſt know by what Nation or men the war threatned is to be begun or acted, look to which part *Mars* ſeems to be aſſiſtant, remembring that the aſcendent, the Lord thereof, and Planet from whom *Mars* laſt ſeparated are Significators of the Kingdom, People or Nation wherein your Revolution is; the ſeventh Houſe, the Lord thereof and the Planet *Mars* next applies unto, are Significators of their enemies: and that he is more aſſiſtant to that party with whoſe Significator he is applying or in Configuration, or that which he doth more lovingly behold; for on whoſe ſide ſoever you finde *Mars*, ſay that that party ſhall be the beginners or fomenters of the war if he be direct, and that they ſhall be valiant and ſtout, and turn their backs upon no enemy whatſoever; but if he be retrograde it ſhall be occaſioned by divers men who aim at the honour and applauſe of ſuch actions as they are never able to perform, or are worthy of the name, yet attributing that unto themſelves which was acted and accompliſhed by others, ſhall boaſt of great and high matters, but ſhall perform little or nothing, and lay the burthen of the war on other mens ſhoulders, and ſhall themſelves only thieve, pillage and plunder, and cut by the high ways; and if *Mars* be ſtationary (as aboveſaid) the war ſhall be the more greivous and hot, and the men more ſtrong and couragious.

Have regard alſo unto *Saturn*, who ſtirs up moſt deadly fewds and heart-burnings above any of the other Planets, when he is Significator of diſſentions and troubles, and that to thoſe to whoſe ſide he takes: alſo grievous troubles and miſeries unto thoſe Cities and Towns ſubject unto the ſign wherein he is, according to the ſignification of the houſe of Heaven he is in, as if in the ſecond, they ſhall be damnified in their eſtates, ſubſtance and riches; in the third, in their ſmall journeys, brethren and kindred, and ſo (as you have been taught above) you may run over the ſignification of every houſe of Heaven; if he be retrograde, he ſhall ſignifie the ſame miſchiefs which you have heard of *Mars*, but they ſhall be more grievous and intolerable.

What may be expected when the Lord of the year, half year, quarter, moneth or day are in good aſpect, and reception of the Planet ſignifying war.

Know alſo that if the Planet denoting war be in good aſpect and reception of the Lord of the Year, he ſhall denote good during that Revolution, *viz.* peace and no war; If with the Lord of the half Year or quarter, no miſchief by war ſhall happen that half year or quarter; In like manner, if he be thus in Configuration with the Lord of the moneth and day, ſuch miſchief ſhall not happen therein: and if this reception by either body or aſpect, be in the firſt ſeven degrees of any ſign, the good ſhall be chiefly at the beginning of the year and during the firſt quarter; If it be between the ſeventh and fifteenth degree, during the firſt half year, If betwixt the fifteenth and one and twentieth, in the third quarter; If between that and the end, in the laſt quarter and later end of the year: In like manner judge of the moneths, days and hours.

Whether the Enemies General be young or old.

The Antients amongſt other curioſities in this nature have given theſe rules for the knowing whether the Generall or chief Commander of the enemies party be young or old; have regard to the Significator of the afflicting Planet and Significator of the enemy, and ſee if they be Oriental, for then it denoteth him young, eſpecially if then the *Moon* be alſo Oriental; but if they be all Occidental, he is old; but if one ſhall be Oriental and the other Occidental, he is neither young nor very old but of a middle age.

I ſhall here now conclude this Chapter with this note, that all quarrels and

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blood-sheds that happen in the World are generally occasioned by *Mars*, because when he enters any angle, especially the fourth, he signifies there shall be many quarrels and wars, and great slaughters and effusion of blood, and that men shall delight to kill one another.

CHAP. VII.

Of Fertility and Sterility.

How to judge of plenty in any year.

REason and Experience teacheth us, that commonly after war comes a scarcity; and after peace, plenty; and therefore these being their successors (as I may say) or events, I have thought good in this Chapter to speak thereof.

Wherefore in this matter have regard to the Ascendents of the *Conjunction* and prevention of the Luminaries to the *Revolution* and their places; and if the place of the *Conjunction* or prevention apply to the place of *Jupiter*, and *Jupiter* have dominion in that place, or if he assist the Lord of the Ascendent, and the Lord of the fourth house at that time free from misfortune, and the application of the Ascendent of that law or the change of Triplicities, applying to the place of *Jupiter* or *Venus* by *Conjunction* or Aspect, there shall be plenty that year of such things as the earth doth produce; especially if the Lord of the second house assist or apply unto the Lord of the Ascendent by a good and friendly Aspect; and this shall be the more assuredly confirmed, if *Part of Fortune* have power and dignity there in that place, because those signifie plenty upon plenty.

Of scarcity or dearth.

But if thou wouldst know when the year is likely to be scarce and unfruitful, see if *Saturn* be ruler or disposer of the place of the *Conjunction* or *Opposition* by Essential dignity or Aspect, or whether he be Lord of the Ascendent or Almuten thereof, or afflict it by any malevolent Aspect, or be in any Angle, and the Lord of the fourth afflicted of the Infortunes, especially of *Saturn*; for if so, scarcity is threatned and may assuredly be expected, especially if he be in *Opposition* of *Mercury*, or in any of the Angles of the figures at the time of the *Conjunction* or prevention; or be in *Square* or *Opposition* of the Lord of the second, Lord of the Ascendent, *Part of Fortune*, or its Dispositor; scarciry may also be expected when *Saturn* afflicteth the ☽ *Moon*, or the *Moon* apply unto him by either *Conjunction* or Aspect, having last separated from the *Conjunction* or *Opposition* of the *Sun*; In like manner, judge penury and want, if either of the Malevolents afflict the year thus, especially if they be in *Square* or *Opposition* of *Mercury*, but you must note that the evil threatned by *Saturn* is worse then that promised by *Mars*, as the good promised by *Jupiter* is much better then that signified by *Venus*; and judge the quality of the good or evil promised or threatned by any of these, from their proper nature and the nature of the sign wherein they are; as if *Saturn* be in an aiëry or watery sign, he denotes floods, inundations and many storms, tempests and destruction by high windes; if in a fiëry sign, drought, &c. Also note, that if *Mars* in that Revolution in which the Lord of that Nation, Kingdom, Law, or Common-wealth is exalted, be then in any of his own Houses, he shall signifie much rain; and if he be in any of the Houses of *Saturn*, little or no rain is to be expected, and in other Houses a mean is promised.

CHAP. VIII.

Teaching how to know the price of any thing in any Year.

A *Tabarim* amongst other of the Antients hath been herein most large; what is most expedient to be known, I shall here set down, and as neer as I can omit that which may be superfluous

In this manner of judgement, you are to have regard to the ingress of the *Sun* into *Aries*, from whence you are to require Judgement, as also of the Position of the Heavens at every *Conjunction* and *Opposition* of the Luminaries every moneth, and from the *Conjunction* preceding every Ingress, as well quarterly and half-yearly as yearly, for all things happening in this World in a natural way, are occasioned by the Stars, and may be known by the Position of the Heavens, Stars and Planets at the time of the *Conjunction* and *Opposition* of the Luminaries if rightly understood, so that by the *Conjunction*, the Generation and beginning of things are judged; by the *Opposition*, the destruction and decay thereof; for the *Moon* being neerest of all the Planets to the Globe of the Earth, and the swifteſt, doth immediately convey unto it and men thereon the vertue and signification of all the other Planets, and therefore we see by reason of this her great power and influence, all things, as well Vegetatives and Minerals as Animals, increase and decrease in vigour strength and growth in some sense according to her motion, and that the corruption and generation of all things are appropriate unto her and the *Sun*, and therefore by their *Conjunction* and *Opposition* these things may perfectly be known unto us if we be but searchers and contemplators of Nature and its Causes.

Now if thou wouldst know what shall happen generally touching the price of any thing in any year, have regard unto the Position of the Heavens at the *Suns* Ingress into *Aries* if there be but one figure to be erected, but if two look to their Positions at his Ingress into *Aries* and *Libra*, if four, or for every quarter, at his Ingress into *Aries*, *Cancer*, *Libra*, and *Capricorn*; and if you would more particularly make monethly observations thereon, have regard unto the *Conjunction* of the Luminaries every moneth; and remember that the Ascendent thereof, or the sign ascending at that instant for which you desire to erect the figure of the Heavens, its Lord and the Planet or Planets therein located are significators of the condition and state of Man and the Ayr, and you may join also in signification with them the Dispositor of the Lord of the Ascendent, if the Planets or Planet therein located be peregrine and afflicted, judge mischief and detriment in these according to his nature, signification and strength; and so judge the contrary if he be then strong and essentially dignified.

If there be any Planet in an Angle who hath dignity and power in the Ascendent, especially Exaltation, he shall be the Significator of the price of things, or any Planet in an Angle Essentially dignified and strong; and if the Lord of the Ascendent be remote from this House and the Planet in an Angle Peregrine, yet he shall be Significator as long as he is in that Angle; But when the Lord of the Ascendent is in any of the Angles, or in the eleventh or fifth Houses, he shall more manifestly shew his significations then any other, especially if he be Oriental and going from under the *Sun*-beams: ever take this for a general and true rule, that what ever Planet you finde fortunate in any sign, he shall signifie and denote the dearness of such things as are under the signification of that Planet, and the sign wherein he is; so also on the contrary, if he be weak and impedited, judge they will be of little or no esteem or value, and may be purchased at a small rate; wherefore it is very necessary you be throughly versed in the Nature of every Planet and Sign which you are sufficiently taught in the second Book; and this rule without any more *Note.*

words may ſuffice for ſufficient inſtruction in theſe matters, yet may we apply it thus

Look if the Lord of your Aſcendent be received or diſpoſed of by any Planet and the receiving or diſpoſing Planet be ſtrong in an Angle, it ſignifieth that Corn and ſuch things as are moſt neceſſary for the uſe of man ſhall be at a high rate all that moneth; And the Diſpoſitor of the Lord of the Aſcendent in *Oppoſition* of the Luminaries or that of the time promiſeth the ſame; as alſo if the Lord of the Aſcendent be received or diſpoſed of, and he together with the receiving and diſpoſing Planet be aſcending; But if the Lord of the Aſcendent and the Planet in an Angle apply to any Planet Cadent, ſlow in motion, or afflicted, the price ſhall fall; ſo likewiſe if the Lord of the Aſcendent, its Receptor or Diſpoſitor be Cadent, weak and afflicted it ſignifieth the ſame, according to their affliction; if much weakned and afflicted, they will be very cheap, if a little afflicted their price will fall but not altogether ſo much &c. And if the Lord of the Aſcendent, its Diſpoſitor and Receptor do then alſo apply to any Planets weak, cadent and afflicted, this will be the more certain.

See alſo what Planet you finde in the Aſcendent, for he ſhall have ſignification with the Lord of the Aſcendent, and ſhall according to his ſtrength or weakneſs denote the cheapneſs or dearneſs of proviſions; But if the Lord of the Aſcendent be not received by any Planet, he ſhall not have ſignification with him, but the Planet therein placed ſhall be Significator onely: If your Significator, or Lord of the Aſcendent, (if he have participation with him) and the Luminaries be in the Aſcendent, or in any other Angle at the time of their monthly *Conjunction*, the price of Corn & other neceſſaries for the life of man ſhal continue and remain as it was in the preceding moneth; but if your Significator and the Luminaries be received and ſtrong, and be in the eleventh, or fifth, the price ſhall be raiſed, and that according to their fortitudes; for if they be eſſentially very ſtrong it will be much raiſed, and ſo on the contrary: Alſo if the Planet in the Aſcendent apply unto the Lord of the Aſcendent, the price ſhall be raiſed that day you finde your ſignificators in Partil *Conjuction* or Aſpect; but if the Lord of the Aſcendent and the Luminaries be weak and afflicted in the third, or ninth, or twelfth, or eighth Houſes, it ſignifieth their price ſhall be abated and fal'n; But the Angles ſignifie the fixation and durability of what is; If any afflicted Planet alſo apply to the Lord of the Aſcendent, judge the abatement of the price, and that eſpecially if the Lord of the Aſcendent apply to any Planet weak or afflicted.

Moreover if the Lord of the Aſcendent be weak and afflicted, and its Diſpoſitor ſtrong, yet ſhal not he by his ſtrength ſignifie any thing; for the Lord of the Aſcendent ſhall ſtil be Significator of the price of things unleſs he were in a Cadent Houſe, and ſome Planet be then in an Angle (as hath been ſaid) for then that Planet ſhall be Significator: Laſtly, if the Aſcendent be any of the houſes of the Luminaries, have regard unto them, and according to their fortitudes or debilities and places in the figure and Configuration with the Aſcendent, judge.

Some of the Antients have taught that we are to regard the Planet in the tenth Houſe, if any be there at the time of the *Sun* this ingreſs into *Aries*, or the Planet applying to the Lord of the tenth, and make him ſignificator of the price of things; As if the Planet located in the tenth or beholding the Lord thereof be ſtrong and direct, ſuch things ſignified by the ſign wherein your Significator is ſhall be deer and of an high price; but if your Significator be weak and rettograde, judge the contrary.

Dorotheus with others ſay to know the price of things, look what Planets you find at the *Sun* his ingreſs into *Aries* Oriental, and judge ſuch things ſignified by him, and the ſign wherein he is ſhall be deer; and that thoſe that are under the ſignification of thoſe that are Occidental and the ſigns wherein they are, ſhall be cheap; In like manner have regard to every Planet, and ſee which of them is ſtrong and free from all impediment, and judge ſuch things as are ſignified by him and the ſign wherein he is, ſhall be deer, and on the contrary they ſhall be cheap whoſe Significators are

weak

weak, combuſt, cadent, under the *Sun*-beams and Retrograde, &c. and ſo alſo according to their mean betwixt thoſe two extreams judge of the buſineſs when they are not altogether ſo ſtrong, nor altogether ſo weak; and truly this is very rational and for the generality may paſs current, yet mayeſt thou follow which moſt pleaſeth thy fancy, but I would recommend this unto thee.

Abrahamus Judæus ſaith, If *Saturn* in any Revolution or other time be not in any of the angles, ſuch things as are edible and moſt beneficial and uſeful for man ſhall be cheap; but if he be therein, judge the contrary, eſpecially if he be ſtrong and have dignity therein, for then he ſhall denote grievous penury and want, things ſhall be ſo deer.

Meſſehalah ſaith, have reſpect unto the Lord of the Aſcendent and the *Moon*, and if the ſtrongeſt of them apply to any Planet in the Aſcendent or Mid-heaven, judge the price of proviſions neceſſary for the uſe of man to be high; and if it apply to any Planet in the ſeventh houſe the price ſhall be indifferent; but if to a Planet in the fourth, received or the Lord of the Aſcendent, its Diſpoſitor, or the *Moon* received by him, it ſhall be high; but if they or either of them apply to a Planet in a cadent houſe not receiving him, proviſion ſhall be ſo bad it will hardly be ſold; but if they do receive him, they ſhall be deer.

Haly ſaith, have regard to the Lord of the Year, who if he be going to Retrogradation or be Deſcending in his circle, or be in the lower part of his Epicycle, he ſignifieth things ſhall be cheap and of a low price that are of the nature of the ſign wherein he is; ſo likewiſe if the *Moon* be either in the Revolution of the year, quarter or moneth decreaſing in light and motion, or applying to a Retrograde or weak Planet, ſhe ſignifieth the ſame.

But as touching the cheapneſs and dearneſs of any thing, have regard to the Ingreſs of the *Sun* into *Aries*, or any other quarter (if it be ſo that ſo many figures are to be made) and therein diligently conſider the ſtate and condition of the Planet and Sign ſignifying that concerning which you would require judgement, and according to his ſtrength and debility judge; for if ſtrong, the things will be deer and of an high price or value; and if weak, judge the contrary.

Some of the Antients have alſo taught that for monethly obſervations in this matter we have regard to the *Conjunction* of the Luminaries, and *Haly* ſaith that we ought in every year to have regard whither *Saturn* or *Jupiter* enter the ſign of the Kingdom, Nation or Countrey for which you erect your Figure, and from their then places, ſtrengths and debilities we are to judge; for that if the Planets are unfortunate in theſe places, it ſignifies things ſhall be cheap; but if they be there fortunated and ſtrong, judge the contrary.

Moreover you are to take notice that every Planet in his Exaltation or elevated in his Epicycle whether he have dignity in the Aſcendent or no, ſignifieth things ſhall be deer that are of the nature of that Planet and the Sign wherein he is; and therefore I ſay again it is moſt requiſite you be throughly acquainted with the ſignifications of the Planets and Signs taught you in the ſecond Book.

CHAP. IX.

Containing some Instructions touching the alteration of the Ayr and change of weather in any Year.

MUch pains and diligent observation is required for the delivering rules infallible in this matter, I mean for these Regions and parts of the Earth wherein we live being Islands; but doubtless the Antients did sufficiently treat hereof; neither is the validity and certainty of their rules which they have left to posterity to be questioned; for such is the reason they carry with them, that questionless they were most authentick and seldom or never admitted of correction in those parts of the Continent wherein they lived; and perhaps in these parts also with a little amendment they may be made infallible, wherefore I shall here do my utmost endevour to deliver them unto thee, and perhaps hereafter according as I shall have life, liberty and leisure afforded me, I may give you them more short, compendious and efficacious: For I must confess the present Philosophers of this our age are more to seek in their judgements of weather then in any one thing whatsoever and do oftenest therein deviate from truth.

How to judge of the alteration of the ayr and change of the weather.

In the judging then of these matters have regard unto the figure of the *Sun* his ingress into *Aries*, for the general judgement thereof for the whole year, if no more Figures are to be erected; but if two, or four, (as you have heard in the 1. Chapter of this Treatise) you are to have respect unto them, to know the state of the weather quarterly and half-yearly, but you are also to remember you join in judgement with them the figures at the time of the Preventional *Conjunction* and *Opposition* of the Luminaries; and if you would judge of the alteration of the ayr for every moneth, you may have regard to the figure of Heaven at the time of every *Conjunction* of the Luminaries; as also to every *Square* and *Opposition* if you would predict of every week.

Of the chief and general signicator of the weather.

When you would judge of any of these times, have regard unto the degree ascending of the figure, whither it be for the year, half year or quarter, and the places of the *Conjunction* and *Opposition* preceding, and see in what mansion of the *Moon* these places fall, *viz.* whether in a dry, moist, cold or temperate mansion (the which you are taught in the 1. *Sect.* and 3. Chapter of the third Book of this Volume being our *Introduction to Elections*) and whither the Lord of the Mansion have any Aspect to the *Conjunction*, *Opposition*, Ascendent of the Revolution, or Lords thereof; and of what nature, temper and quality he is, and the mansion he is in, and accordingly judge of the state of the weather, he being the general and chief Significator, especially if he be *Almuten* of the Ascendent, for he shall (as saith *Ptolomy*) be Significator though he doth not behold their *Conjunction* or *Opposition*, but if any other doth, you must join him in judgement with him.

Have regard also to the fixed stars of the first, second, third and fourth Magnitudes, rising, culminating and setting; and see how they are aspected by the Significator, and see whither any of them be in *Conjunction* with him; consider their nature and mansion they are in; also have regard to the nature and quality of the Lord of the place of any great *Conjunction*, or Eclipse of any of the Luminaries; and to what Planets or fixed Stars they apply, as also the *Moon* after her *Conjunction* and *Opposition* with the *Sun*, and as you finde it requisite, having regard to the major testimonies, judge of the nature, quality and temper of the weather.

If your Significator be free from impediment, strong, no wise beheld by any of the Planets, nor he in *Conjunction* nor applying by Aspect to any of them, nor to any notable fixed star, you shall judge the quality and nature of the weather from his

his bare ſignification; but if any Planet be in Configuration with him, or he with any Planet or fixed ſtar, you are to judge according to the nature of your Significator, and the nature of the Planet or fixed ſtar in *Conjunction* or other *Configuration* with him by making a rational and judicious commixture, and this ſhall happen at that time, and on thoſe dayes wherein you finde them in *Conjunction* or Aſpect.

As if *Saturn* be chief Significator of weather in an Angle no wiſe impedited nor applying to any other Planet, nor any to him, he ſhews temperate ſhowers and ſeaſons, dark clowds over-ſpreading the sky, eſpecially if he be in a temperate Manſion; but if it be a cold Manſion, the weather will incline to cold; if a moiſt, to moiſture: But if he be impedited or ill aſpected he ſhall ſignifie ſtorms, tempeſts, hail, rain, winde, thunder, and dark clowds, eſpecially if he be then malevolently aſpected of *Venus* or *Mercury* out of an Angle and in a moiſt Manſion; of *Jupiter*, windes, rain and thick clowds; of *Mars*, yellow clowds, lightning, thunder and rain in places and time convenient; of the *Sun*, red clowds, winde and great rain, alſo in Summer thunder and lightning; according to the nature of the Signs, Manſions, and Places of the Heavens their *Conjunction* or Aſpects are; But you muſt know the *Sun* or *Moon* are never aſſigned chief Dominion in any Figure concerning weather, becauſe they are general Significators of times and ſeaſons; as the *Sun* of the Year, and its parts, *viz.* Spring, Summer, Autumn and Winter, by his Ingreſs into the Equinoctials and Tropicks; the *Moon* of the moneths and weeks by her *Conjunction*, *Square* and *Oppoſition* to the *Sun*, *&c.*

Your chief Significator being Oriental, will work his effects chiefly towards the latter end of the Year; if Occidental, towards the beginning.

Moreover you are to have regard that you may be the better enabled to your work, to the nature of of the ſign aſcending at any Lunation, time, or quarter of the year, the Planet Lord thereof, and the nature of thoſe Planets located in the Aſcendent, or in any Configuration thereof, and in what Manſions all theſe are, as alſo the Planets in *Conjunction* or Aſpect of the *Moon*; ſee alſo from what houſe ſhe is beheld, or in what houſe corporally joined to any, and according to the major teſtimonies judge, if wet, wet; if dry, dry; &c. and if the teſtimonies be equal, judge an indifferency.

Conſider alſo the Angle the *Moon* is next to enter into; for if moſt Planets are therein located, or caſt their Aſpects to the Cuſpe thereof, or are therein accompanyed with the moſt notable fixed Stars, it is a ſure teſtimony of rain, and that general throughout the whole Region; eſpecially if the Lord of the Aſcendent be in that Angle and chief Significator; alſo if the ſign aſcending belong to the Dominion of *Saturn*, *Venus* or the *Moon*, or if they be in the Aſcendent, or behold it with any Aſpect, it prenotes alſo rain and a moiſt ayr and weather; Alſo if a Retrograde Planet (eſpecially if it be one of the Superiours) be with the Opener of gates, alſo when *Venus* is in any Configuration of the *Sun*, eſpecially *Square*, *Oppoſition* or *Conjunction*, in ſeaſons convenient.

See alſo you have an eſpecial regard to *Mercury*; for as ſoon as he changeth his habitude either in the *Zodiack*, or in his Orb though never ſo little, the ayr and weather is altered; obſerve alſo to what Planet he is joined either by Body or Aſpect in the opening of gates; for if it be *Saturn*, he cauſeth fierce blaſts, darkneſs of the ayr and rain; If *Venus*, clowds and ſhowes in times and places convenient, and ſo of the reſt.

It is alſo an approved rule, that when *Saturn* goeth out of one ſign of the *Zodiack* into another, the ayr and weather doth immediately alter, let it be at what time of the year it will, and ſometimes cauſeth thunder and lightning, and very tempeſtuous ſtormy weather: Alſo when the *Moon* after any *Conjunction*, *Square* or *Oppoſition* of the *Sun* applyeth to the chief Significator, or to the degree aſcending at the time of the ſame *Conjunction*, *Square* or *Oppoſition*, the weather will be diſpoſed according to the nature of the Significator in the Figure.

Opening of gates is when a Planet applyeth to another who ruleth the ſign oppoſite to his houſe, or when another Planet ſepareteth from any and applyes immedi- What opening of Gates is.

immediately to another that hath Dominion by houſe in the ſigns oppoſite to thoſe ruled by the Planet from whom he laſt ſeparated; as for example, If the *Sun* apply by any Aſpect or *Conjunction* of *Saturn*, it is an opening of Gates (or windowes as it is termed by *Moſes* in the 7. of *Gen.* 11.) becauſe *Aquaries* which is a houſe or Sign under the Dominion of *Saturn*, is oppoſite to *Leo*, which is the houſe of the *Sun*; ſo likewiſe if any other Planet ſhould ſeparate from the *Sun* and immediately apply next to *Saturn*, or ſeparate from *Saturn* and apply to the *Sun*, it is alſo an Opener of Gates; becauſe that Planet transferreth the light and nature of the Planet with whom it was laſt joined either by Body or Aſpect to the Planet it next applies unto, and ſo cauſeth an alteration of the ayr, as rain ever followeth upon Opening of Gates.

Now you may ſoon know the Opening of Gates in all the other Planets, by having regard to the houſes and ſigns appropriated to each Planet, as you have been taught in the 8 Chapter of our *Introduction to the judgement of the STARS*; But if you pleaſe you may have regard to this following direction.

Any of theſe four ♃ ♂ ☉ ☽ applying to a ☌. ✶. □. △. or ☍. Of theſe three oppoſite unto them, or they to theſe, or any Planet, tranſlating the light of each to the other, ☿ ♀ ♄ Is an opening of Gates, for that their Houſes are oppoſite the one to the other, *viz.*

♃ ♐ ♓	to	♊ ♍	☿
♂ ♈ ♏	to	♎ ♉	♀
☉ ♌ ☽ ♋	to	♒ ♑	♄

♃ rules ♐ and ♓; ☿, ♊ and ♍; ♂, ♈ and ♏; ♀, ♎ and ♉; ☉, ♌; ☽, ♋; ♄, ♒ and ♑; according as you may ſee them placed.

So that the Planet from whom any Planet ſeparteth, openeth the Gates of the other to whom he applyes; as if from *Jupiter* to *Mercury*, or they be in each others Aſpect, they raiſe fierce North windes; If *Mars* and *Venus*, according to the ſeaſon and place and ſigns they are in they ſhall denote rain, hail, ſnow and thunder; If the *Sun* and *Saturn*, dark ayr, many clouds and much wet, &c.

CHAP. X.

Shewing how to judge of the weather by the Aſpects of the Moon *to the other Planets, and by the ſeveral Aſpects of the Planets amongſt themſelves.*

Nota benè. EVer remember you be wary in pronouncing judgement touching weather and the alteration of the ayr; for in ſome places and Regions rain is more natural and uſual then in others, and again [which is wonderful] rain is never ſeen in *Egypt* which is watred with the overflowing of the River *Nilus* onely; and therefore let your judgements be framed according to diſcretion, conſidering the nature and quality of the Climate concerning which thou art to judge.

The

The *Moon* in *Conjunction*, *Square* or *Opposition* of *Saturn* in moist signs signifies cloudy weather, cold, and moist ayr that day, and so according to the nature of the sign judge; and if she separate from *Saturn* and apply to the *Sun* by any Aspect or *Conjunction*, the weather will be tempestuous, and very hard and uncomfortable.

How to judge of the alteration of the ayr by the *Conjunction* or Malevolent aspects of the *Moon* to the other six Planets.

If she be in *Conjunction*, *Square* or *Opposition* of *Jupiter* either in *Aries* or *Scorpio*, she denotes fair weather and white clowds; with *Mars* in watry signs promiseth rain; in fiëry, divers coloured clowds throughout the whole heaven; In Summer often thunder. With the *Sun* in moist signs denotes rain, especially if she immediately after apply to *Saturn*; In aiëry signs and applying to *Jupiter* afterwards denotes a temperate ayr and moderate weather; In fiëry and applying to *Mars*, hot and dry weather and much lightning; If the *Moon* be in like manner in *Conjunction*, *Square* or *Opposition* of *Venus*, rain is threatned, especially if they be in moist signs; with *Mercury* if she be so beheld, or he so aspected by her, signifieth rain also and winde, and that the more if she then go to any Aspect of *Jupiter*, or from *Venus* to *Mars*, because these are Openers of Gates as you have heard.

How to know the state of the weather by the mutual Aspects of the Planets.

Thus much of the Malevolent Aspects of the *Moon* with the other six Planets; now it resteth, we see also what may be predicted touching the alteration of the ayr when the Planets are mutually aspected the one by the other.

Saturn then in *Conjunction* of *Jupiter*, in fiëry signs signifies a great drought; In watry, floods, continual rain, also inundations and overflowings of water; In aiëry signs plenty of wind; In earthy, Earth-quakes and the fall of Houses and eradication of trees; judge also the same when they are in a malitious *Square* or *Opposition*, *&c.*

Of *Saturn*.

Saturn in *Conjunction*, *Square* or *Opposition* of *Mars* in watry signs, denotes rain in Winter, Autumn and Summer, as also in Summer oftentimes thunder and lightning, especially if in fiëry signs; but in Autumn and Winter windy dry weather, as also in the Spring; And in aiëry signs both Spring, Summer, Autumn and Winter, promiseth great windes and sometimes rain.

Saturn in *Conjunction*, *Square* or *Opposition* of the *Sun*, in the Spring denotes cold rain or hail, in Summer much rain, thunder and lightning according to the nature of the sign; In Autumn tempestuous stormy weather; and in winter, grievous cold, and snowy slabby weather.

Saturn in *Conjunction*, *Square* or *Opposition* of *Venus*, promiseth in the Spring rain and cold, in Summer sudden cold, in Autumn much rain, and in Winter rain and snow, especiall if in these times the sign be watry; but if otherwise, judge according to discretion and the nature thereof.

Saturn in *Conjunction*, *Square* or *Opposition* of *Mercury*, signifieth windes and rain in the Spring, especially in watry and aiery signs, as also in Summer winde and showres; but if they be in fiery signs, thunder, lightning and rain; In Autumn winde and cold, according to the nature of the sign, and in Winter cold and snow.

Of *Jupiter*.

Jupiter in like manner in *Conjunction*, *Square* or *Opposition* of *Mars*, shews the Spring to be windy and tempestuous; a thundering and lightning Summer; rain and storms in Autumn; and in Winter cold snows and sharp windes according to the nature of the sign.

Jupiter in *Conjunction*, *Square* or *Opposition* of the *Sun* in the Spring signifieth high windes, in Summer thunder and lightning; and in Autumn vehement windes, and very dry, cold, frosty weather in Winter; for the most part they signifie thus in every sign.

Jupiter in *Conjunction*, *Square* or *Opposition* of *Venus*, shews a temperate ayr according to the nature of the season all the year long; yet if they be in watery signs they will incline somewhat to misling showers.

Jupiter in *Conjunction*, *Square* or *Opposition* of *Mercury*, denotes great and vehement windes in every quarter they are so aspected if in aiery signs; In watry, rain; In fiery, thunder and lightning, but of no great continuance.

Mars

♂ in ♂, □ or ☍ of ☉, in fiery ſigns promiſeth drought in Summer, in the Spring a dry ayr, alſo in Autumn and in Winter froſt; in watry ſigns, ſhewers in the Spring; Summer, thunder and rain; and in Autumn, ſhewers; in Winter rain and cold.

♂ in ♂, □ or ☍ of ♀, in the Spring cauſeth ſudden great and violent rains; Tempeſts in Autumn, and in Summer: but if in fiery ſigns or in each others houſe great thunders and lightnings.

♂ in ♂, □ or ☍ with ☿, in fiery ſigns, cauſeth heat and drought in Summer; rain in watry ſigns, and ſometimes thunder and lightnings; in Autumn and Winter ſudden great windes, alſo cold in Winter.

Of the *Sun.* ☉ in ♂ of ♀, in the Spring cauſeth rain, in Summer thunder, tempeſts and rain; in Autumn, ſhewers and winde; and in Winter, much moiſture in □ or ☍ of ♀, he can never be.

☉ in ♂ of ☿, denotes windes and moiſture, eſpecially in watry and aiery ſigns, but in fiery a ſerene ayr in Summer, and froſt in Winter; in □ or ☍ he can never be neither of ♀, by reaſon of his proximity, as you have heard in the 2 Book, Chap. 6.

Of *Venus.* ♀ in ♂ of ☿, Rain in the Spring, Summer, and Autumn, as alſo ſnow in Winter and ſudden high windes, alſo in Summer they raiſe ſtorms and tempeſts; judge alſo the ſame in every one being in ✶ or △ as you have heard of theſe Aſpects, but you muſt know they are not altogether ſo bad.

CHAP. XI.

Demonſtrating the alteration of the Ayr by the Combuſtion, Orientality and Occidentality of the Planets in every of the 12 Signs.

Saturn. *Saturn* in ♈ Combuſt, denotes a dark, obſcure, cloudy, miſty ayr; Orientall, fair weather; Occidental, great and vehement windes.

In ♉ Combuſt, cauſeth thick clouds; Oriental, Thunder; Occidental a turbulent ayr.

In ♊ Combuſt and Occidental, drought; Oriental, fair windy weather.

In ♋ Combuſt and Occidental, dark ayr, fogs, miſts and troubleſome weather; Oriental, ſomewhat calmer.

In ♌ Combuſt, Oriental or Occidental, cauſeth rain and miſling at the beſt, and ſometimes thunder.

In ♍ Combuſt maketh an infectious ayr; and turbulent if Occidental; but Oriental, it will not be ſo bad.

In ♎ Combuſt cauſeth a defect in the ſight of men and women; Oriental, winds; Occidental, whirlewindes and a turbulent ayr.

In ♏ Combuſt, cold ayr; Occidental, froſts; Oriental, cold North windes.

In ♐ Combuſt and Occidental, a cold rainy ayr; Oriental, cold and froſt.

In ♑ Combuſt, denotes a dark obſcure ayr with South windes; Occidental, cold; Oriental, North windes.

In ♒ Combuſt, cold ayr; Occidental, tempeſts; Oriental, rain.

In ♓ Combuſt, clouds; Occidental, rain; Oriental, a more temperate ayr.

Jupiter. ♃ in ♈ Combuſt is a token of rain; being Occidental he cauſeth clouds; and Oriental, fair weather.

In ♉ Combuſt, indifferent weather; Occidental, pleaſant ſhewers; Oriental, cloſe calm weather.

In ♊ Combuſt, Occidental or Oriental, fair temperate weather.

In ♋ Combuſt, Occidental or Oriental, brings a calm and pleaſant ayr.

In

In *Leo* Combuſt, Occidental or Oriental, pleaſant windes.

In *Virgo* Combuſt, Occidental or Oriental, cauſeth weather fit for the production of ſeed and the fruits of the Earth.

In *Libra* Combuſt, Occidental or Oriental, indifferent weather.

In *Scorpio* Combuſt, rain; Occidental, bitter weather; Oriental, more temperate.

In *Sagittary* Combuſt, much rain; Occidental, worſe weather; Oriental, better.

In *Capricorn* Combuſt, moiſt ayr; Occidental, it is worſe; Oriental, better.

In *Aquaries* Combuſt and Occidental, rain; Oriental, fair.

In *Piſces* Combuſt, Occidental and Oriental, calm windes.

Mars in *Aries* Combuſt and Occidental, bad weather; Oriental, the contrary. *Mars.*

In *Taurus* Combuſt, a quiet ayr; Occidental, ſtormy; Oriental, windy.

In *Gemini* Combuſt and Occidental, heat; Oriental, ſomewhat more temperate.

In *Cancer* Combuſt and Occidental, great heat; Oriental, not ſo violent.

In *Leo* Combuſt, and Occidental, drought; Oriental, not altogether ſo dry.

In *Virgo* Combuſt, Occidental and Oriental, ſignifieth the ſame as you have heard of *Saturn.*

In *Libra* Combuſt, cauſeth moiſture; Occidental, high windes; Oriental, more temperate.

In *Scorpio* Combuſt, moiſture; Occidental, ſtorms; Oriental, gales of winde.

In *Sagittary* Combuſt, drought; Occidental, the ſame; but Oriental, it will not be ſo very dry.

In *Capricorn* Combuſt, clowdy; Occidental, ſome heat; Oriental, more temperate.

In *Aquaries* Combuſt, drought; Occidental and Oriental, plenty of windes.

In *Piſces* Combuſt and Occidental, drought; Oriental, thunder and lightning.

The *Sun* now ſhould follow in order, but he (as you have heard before) can never be either Combuſt, Oriental or Occidental, the Planets being thus termed in reſpect of him: beſides you have been alſo ſhewn that neither the *Sun* nor *Moon* are to be admitted chief Rulers in any Scheme, becauſe they are general ſignificators of times and ſeaſons; therefore let us now have regard unto the ſignifications of *Venus*, when ſhe is either Combuſt, Occidental or Oriental in any of the ſigns of the *Zodiack.* The *Sun.*

Venus in *Aries* Combuſt and Occidental, cauſeth moiſture and great windes; Oriental, thunders and rains. *Venus.*

In *Taurus* Combuſt, thunders; Occidental, fair; Oriental, pleaſant weather.

In *Gemini* Combuſt and Occidental, winde; Oriental, a calmer ayr.

In *Cancer* Combuſt, Occidental or Oriental, a quiet calm time.

In *Leo* Combuſt, Occidental or Oriental, drought.

In *Virgo* Combuſt and Occidental, drought; Oriental, the contrary.

In *Libra* Combuſt, moiſt ayr; Occidentall, rain; Oriental, fair.

In *Scorpio* Combuſt, Occidental or Oriental, rain.

In *Sagittary* Combuſt, rain; Occidental, winde and cold; Oriental, not ſo bad.

In *Capricorn* Combuſt, cold ayr; Occidental and Oriental, rain.

In *Aquaries* Combuſt, clowdy; Occidental, hot; Oriental, rain.

In *Piſces* Combuſt; cold; Occidental and Oriental, diſpoſed to ſnow.

Mercury in *Aries* Combuſt, promiſeth tempeſts; Occidental and Oriental, fair windy weather. *Mercury.*

In *Taurus* thunder, and ſtorms being Combuſt; Occidental and Oriental, a clowdy dark muddy ayr.

In *Gemini* Combuſt and Occidental, winde; Oriental, temperate ayr and ſmall guſts of winde.

In *Cancer* Combuſt and Occidental, tempeſtuous ſtormy weather; Oriental, calmer.

In *Leo* combuſt, Occidental and Oriental, winde.

In *Virgo* Combuſt, drought and often tempeſts; ſo alſo when Occidental; but when Oriental, the contrary.

In *Libra* Combuſt, Occidental or Oriental, windes.

In *Scorpio* Combuſt and Occidental, raging weather, chiefly Oriental.

In *Sagitary* Combuſt and Occidental, rain; Oriental, clear ayr.

In *Capricorn* Combuſt, Occidental and Oriental, rain.

In *Aquaries* Combuſt, ſnow; Occidental, more cold; Oriental, rain.

In *Piſces* Combuſt, Occidental or Oriental, moiſt ayr.

CHAP. XII.

Containing further Inſtructions touching the alteration of the Ayr, from the application of the Moon *to the other Planets, having ſeparated from the* Conjunction *or* Oppoſition *of the* Sun.

ENdeavour thou but to underſtand this Chapter well, and thou ſhalt be ſufficiently furniſhed with ability to judge of the weather for every moneth; In the ninth Chapter of this Book, you have heard that the Planet the *Moon* next applyes unto after her *Conjunction* and *Oppoſition* with the *Sun* is eſpecially to be regarded for the exact judging of the ſtate of the weather; wherefore I thought good for thy better Inſtruction to inſert this Chapter, which teacheth largely how to judge by her application unto any other Planet (after her aforeſaid Configurations with the *Sun*) of the mutation or alteration of the ayr.

Becauſe *Saturn* is the higeſt of all the Planets (as you have heard) and therefore we have ſtill began with him in all the progreſs of this our labour, we ſhall here alſo follow the ſame method, and ſhew what is to be expected when ſhe ſeparates from the *Conjunction* or *Oppoſition* of the *Sun* and applyes next unto *Saturn*, and then to *Jupiter*, and ſo in order of the reſt.

Having erected your figure then for the *Conjunction*, (if that be your time) or for the *Oppoſition* of the Luminaries if you are to conſider that, have regard to the place of the *Conjunction* or *Oppoſition*, the nature of the ſigns and Manſions they are in, and the *Square* Aſpects of the Malevolents unto theſe places, and accordingly judge; judge the time when the effect will be manifeſted from the number of degrees they want of the Partil Aſpect, and the nature of the ſigns, fixed, common, or moveable, and ſo according to reaſon judge dayes or houres; but if your Significators or the *Moon* be ſwift of motion, it will be the ſooner; if ſlow, the contrary, &c.

The Moon ſeparating from the Conjunction or Oppoſition of the Sun, and applying to Saturn.

If the *Moon* after her bodily *Conjunction* or *Oppoſite* Aſpect with the *Sun* do immediately next apply unto *Saturn* in moiſt ſigns and manſions, let it be by what Aſpect it will, rain ſhall follow in ſome meaſure, more abundantly if ſhe apply by *Conjunction*, *Square* or *Oppoſition*; not ſo much if by *Sextile*; and if by *Trine*, yet there will be miſlings, and dark clowdy obſcure ayr, &c. Remember according to the nature of the ſigns, aſpects and manſions to pronounce judgement: But if *Saturn* be then in a fiery ſign and a dry Manſion, and the *Moon* alſo ſo poſited, there ſhall rather be a turbulent, dark, obſcure ayr then rain.

To Jupiter.

On the contrary, if ſhe then apply next nnto *Jupittr* although ſhe and he both be in moiſt ſignes and manſions yet ſhall they denote onely ſweet ſhowers and moderate dews and the like, but in other ſignes and manſions hardly any rain at all; how ever it will be but very moderate, ſeaſonable and pleaſant if there be any,

which

which sometimes (as other causes may concur) perhaps may be; But if either *Venus* or *Mercury*, or both do then cast their beams unto either the *Moon* or *Jupiter* or both, there will happen rain in some measure; judge the quality from the nature of the mansions and nature of the signs they are in; as if moist, then it will be the more wet; if dry, the less; if in signs aiery, windes and showers by fits; but seldome is any rain or weather produced or occasioned by *Jupiter* that is destructive or unseasonable, but it is still moderate, temperate and wholsome.

Again if the *Moon* apply next unto *Mars* after her *Conjunction* or *Opposition* with the *Sun*, and *Saturn* be then also in any Aspect with her or *Mars*, or with the *Sun*, rain is threatned, and that immoderate if they are in moist signs and mansions, and if in temperate, and yet the *Moon* be in a moist sign and mansion, it shall denote rain though not so much; but if she be in a moist sign and mansion and they in a dry, there shall be but very little wet; but if *Venus* do then Aspect *Mars* also, you shall judge the contrary, that there shall be much rain, and if it be in summer, thunder and lightning with all. To *Mars*.

Also if at the time of the *Conjunction* or *Opposition* of the Luminaries you finde them in Aspect with none of the Planets nor any with them, judge it will be fair weather and little or no rain; but if *Saturn* or *Mars*, especially *Saturn* behold either of them, or any other Planet in a moist sign and mansion, especially from an Angle and the *Sun* then Peregrine, much rain shall follow, and so on the contrary judge. To the *Sun*.

To *Venus* if in aiery or watry signs and moist mansions, without doubt rain will thereon follow, (but it will not be so much, if the signs be aiery) especially if they or either of them be beheld of either *Saturn* or *Mars*; but it will be infallibly true if then they be beheld of both *Saturn* and *Mars*, especially if *Saturn* behold the *Moon*, and *Mars Venus*, because these are Openers of Gates as you have heard; but you must note the rain will not be so great, if but one of them behold the *Moon* and *Venus* or either of them: But if *Jupiter* behold them in like manner, judge there will be no rain, but contrariwise fair weather, or at least such moderate, gentle showers as shall be very seasonable and acceptable; aud if *Venus* be free from impediment, when she is thus aspected of the *Moon*, and fortunate, and not in moist signs nor mansions, there shall not be any rain on their then Configuration, whether it be *Conjunction* or Aspect, but clowds and dews To *Venus*.

And if she immediately apply to *Mercury* and they be in moist signs and mansions, there shall be continual rain and that dayly, especially if *Saturn* and *Mars* doe then behold them; also if *Venus* have then any dignity in the place of the *Conjunction* or Aspect of the *Moon* and *Mercury*, there shall be unusual wet weather; so likewise if (when the *Sun* and the *Moon* are in *Conjunction*) *Mercury* be also in the same degree with them in a moist sign and and mansion and apply to *Venus*; And if you finde these Configurations in other mansions and signs, you shall also judge wet weather is threatned, but not so abundantly: And if *Mercury* and the *Moon* be alone in *Conjunction* or Aspect, dews and gentle showers are most commonly produced; but if *Jupiter* behold them when they are in *Conjunction*, or *Mercury* at any time, he shall cause much rain and windes according to the nature of the signs and mansions; and thus much shall suffice to be said of the *Moon* her application to the other Planets, having been immediately before in *Conjunction* or *Opposition* of the *Sun*; I know the Antients have been more large, but I question whither all their rules will be agreeable to the nature of the Climate wherein we live; wherefore if what hath been already delivered unto thee, and what is beneath on this particular further said, be not infallible rules for the judgeing of weather as I said before, being very intricate, especially in Islands, I shall desire thee lovingly to accept of my weak indeavours and well wishes to the propagation of this Divine Science, and also to study (by a diligent observation and trial of these rules and others thou shalt in thy practise find out) to perfect some rules which may exactly and infallibly point out unto us the true state of the weather in any quarter of the year, or day in any quarter. To *Mercury*.

CHAP. XIII.

Teaching by other Rules how to judge of the alteration of the Ayr, and to know when Rain is to be expected.

YOu muſt ſtill remember to erect your Figure for the exact time for which you require judgement, and place the Planets therein being (reduced to the time of the day) and ſee what Planets are then in *Conjunction* or Aſpect with the *Sun* and *Moon*, eſpecially if the figure be made at any Lunation, for if it be *Jupiter* or *Venus* and they corporally joined to the *Sun* and *Moon*, or *Jupiter* in a *Sextile* or *Trine* of them, and they be then free from the *Conjunction* and Aſpect of all the Malevolents, neither apply unto them after their ſeparation from *Jupiter*, it is an aſſured teſtimony of fair weather; but if *Jupiter* behold them by a *Square* or *Oppoſition*; and they free alſo from the Malevolent Configurations of the Infortunes (as hath been ſaid) he ſhall denote gentle pleaſant ſhewers. But if any of the Malevolent Planets, eſpecially *Saturn* be in Aſpect with them, or *Conjunction*, although by *Sextile* or *Trine*, or they apply unto him after their *Conjunction* eſpecially if by *Square* or *Oppoſition*, rain ſhall inevitably follow, for it is the natural property of the Malevolents to diſturb and thicken the Ayr with offenſive groſs vapours, as it is the diſpoſition of the fortunes to diſperſe them and clear the ayr thereof, reſiſting the quality of the Malevolents.

Now you muſt know, that although *Venus* be one of the fortunes, yet doth ſhe by reaſon of her moiſt nature diſpoſe the ayr and weather to moiſture, eſpecially if ſhe be in any Configuration with the *Sun* in moiſt ſigns and manſions, or have any commixture or participation with the malevolents, but yet ſhe ſeldome ſends noiſome or unſeaſonable wet weather, unleſs, when ſhe participates with the infortunes ſhe be then alſo very weak and afflicted, for then ſhe is not able to leſſen their malicious influence.

If the *Sun* be in the South part of heaven and *Venus* under his beams, and the *Moon* be then in *Conjunction* with either of them, eſpecially with *Venus*, or applying unto her by any Aſpect, you ſhall aſſuredly judge when that Configuration is, *viz.* that very day and hour there ſhall be rain and ſhewers, and if then *Mercury* alſo be in the ſame part of Heaven applying to the *Moon* by *Conjunction* or Aſpect, it ſhall prenote rain, eſpecially if the *Moon* be in *Scorpio*: ſo alſo if *Mars* and *Venus* be in *Conjunction*, eſpecially alſo in *Scorpio*; and when the *Sun* is in *Aquaries* and the *Moon* applying by *Oppoſition* unto him, and *Venus* be alſo placed as aforeſaid, you ſhall judge rain at that very hour, ſo alſo when *Mars* applyes at that time to either the *Sun* or *Venus*, and the *Moon* in *Square* or *Oppoſition* of the *Sun*, and when *Venus* applyes unto the *Sun*, and *Mercury* then alſo in *Conjunction* with her or ſhe with him, rain is to he expected at that very inſtant; again, if the *Sun* be in *Libra*, and *Venus* in *Sagittarius* in the ſame number of degrees, and the *Moon* applying, eſpecially to *Venus*, that very day and hour you may predict rain; alſo when the *Sun* is either in *Aries* or *Aquaries* and the *Moon* in *Oppoſition* unto him many ſhewers follow in that day from the hour of their *Oppoſition*; judge the ſame if the *Moon* be in *Sagitary*, yet *Leo* is a cauſe of more ſhewers a great deal; alſo if the aforeſaid Configurations be out of the houſes of *Mars* and *Venus*, judge the ſame, *viz.* wet-weather, alſo thunder, lightning, rain in great drops, and ſometimes hail: Again, if the *Sun* be in *Aries* or *Piſces*, and the *Moon* in *Libra* or *Virgo*, or *Sagittary*, there ſhall be ſhewers in that hour wherein they come to a Partil *Oppoſition* or *Square*; In like manner if *Venus* and *Mercury* in any of the aforeſaid places behold the *Sun* out of *Leo*, and the *Moon*

apply

apply alſo then unto him, eſpecially if ſhe be in *Leo*, it ſignifies many flaſhes of lightning and thunder, yet little or no rain, eſpecially if they are in Partil *Conjunction* or Aſpect; alſo if the *Sun* be in *Aries*, *Leo*, *Libra*, *Scorpio* or *Aquaries*, and the *Moon* in a right diameter joined unto him by *Conjunction* or Aſpect, or to *Venus* by *Oppoſition* from either *Aries* or *Libra*, it denotes after rain many flaſhes of lightning and thunder: Laſtly, if the *Sun* or the *Moon* be in *Piſces* no wiſe upheld or aſpected of the fortunes, and *Mars* do then behold them with a *Square* or *Oppoſition*, it ſhews there will follow much rain, thunder and flaſhes of lightning.

But you are here to note that there are ſome places of the *Zodiack* called *Places of rain*, and again others which are not altogether ſo effectual; thoſe which moſt conduce and incline to rain, are *Cancer*, *Leo*, *Capricorn* and *Aquaries*, for if the *Moon* be in any of them and corporally joined to *Venus*, or by any Aſpect doth participate of her nature, and their beams touch each other within one degree either before or after the Partil *Conjunction*, or Aſpect, eſpecially if the Aſpect be a *Square* or *Oppoſition*, there ſhall follow many ſhewers, but you are to take notice that the firſt 15 degrees of *Capricorn* is leſs effectual, or conduceth leaſt to rain of any of the other, and the laſt fifteen degrees inclines rather to cold, ſo that you are warily to judge according to diſcretion; thoſe places that are leſs effectual are the laſt term of *Aries*, and the ſigns *Gemini*, *Virgo* and *Libra*.

And here for the manifeſtation of the ſecret and admirable power and influence of the Heavens, Stars and Planets, I may juſtly reprehend ſuch as deny their influences on Sublunaries by theſe ordinary and common ſigns of rain; As,

Ordinary ſigns of the mutation of weather, or tokens of rain.

The unuſual crowing of the *Cock*, *viz.* at times unaccuſtomed, denotes rain: Alſo inordinate ſwelling of the *Seas*, *Rivers*, and other *waters*, in calm and moderate weather: The ſtraightneſs of *doores* and *windows*: The noyſe and trumpeting ſound of *Peacocks*: The crying of *Fowles* about waters: The crying and whining of *Swine*: The abſence of *Sea and Water-fowl* from the Sea, and frequenting the Land: And *Land-fowle* frequenting the water: The chirping of *Sparrows* in a morning, *viz.* about Sun-riſing or a little after: The ſudden motion of *Beaſts* out of one place into another, and their making then a noyſe: The frequent licking of their feet and hoofs; and this is very remarkable in the *Cat*, who ſtill before rain and tempeſtuous weather, will run up and down the houſe, turning over and over, and playing with her tail, and aſcend up by hangings, beds, or ſuch like to the roof of the room; and this ſhe will do very often together, although each time ſhe endangereth her ſelf by deſcending: Even as though (and as I indeed conceive it) ſhe were by the influence of the Heavens conſtrained to ſuch mad freakiſh actions: You may alſo obſerve that theſe creatures make a great ſtir at ſuch times in licking their feet, and rubbing their feet about their viſage and head, whence the vulgar uſually ſay at ſuch times, *The Cat waſheth her face, &c.* The greedy feeding of *Beaſts* alſo denotes rain: and their ſnuffing up the ayr with their head held up againſt the wind: The reſorting of *Poultry* to their rooſt being covered with duſt: The egreſſion of *Worms* out of the Earth: The tumbling and rubbing of *Dogs* in the duſt: The buſie heaving of *Moules*: The quick pratling of the *Crow*: The high flight of *Birds*: The cloſe flying of the *Swallow* to the water, and the flapping of her wings therein: The buſie working of the *Spider* in her web: Alſo the buſineſs of the *Ant* with her Egges: The ſound of *Bels* when they are heard further then uſually: The inordinate ſweating of *Stones* in dry weather: The hankering of *Bees* about home in fair weather: The exceſſive pain of *Corns* and old *ſores* and *wounds* in men and women which are either very great, or not well cured: The buſineſs of *Fowls* in pruning themſelves, eſpecially if it be in winter. And here I would have the Reader to take notice, that unleſs they be ſeen to ſqueeſe the ſmall Puſtule (as it were) that groweth on their rump, and then anoint their feathers by ſlightly ſtroaking their bils thereon, it is no certain ſign of rain, for in their time of moultring they will prune and peck their feathers all day long; but in this Puſtule (as I may call it for the reſemblance it hath therewith) there is a certain unctious matter or oily ſub-

ſtance

ſtance wherewith they ſmooth their feathers and anoint them, the better to keep out the wet, and this thou mayeſt eaſily perceive to be true by taking a feather and pulling it aſunder with your fingers gently, and you will ſoon ſee how the beards on the edges thereof will ſtick together.

I might here inſtance many more ſuch like ordinary ſigns of the mutations of the Ayr; but ſince I deſire not to be tedious, and to the judicious and ſearchers of Nature, many ſuch like teſtimonies will be frequently offered to their conſiderations, I ſhall here deſiſt, deriding ſuch as ſhall deny by their ignorance the admirable and powerful vertues of the Heavens, Stars and Celeſtial Planets, being convinced even by theſe bruit creatures, Fowls, creeping things, and the very ſtones; wherefore ſuch muſt needs be concluded worſe, or at beſt no better then Stocks, Dolts or Aſſes.

Chap. XIV.

Shewing Haly *his judgement on Weather and the alteration of the Ayr.*

How to judge of the alteration of the ayr at any time of the year.

WE are to judge and know the alteration and Mutation of the Ayr and Weather from the various Configurations and Poſitions of the Planets at certain times, eſpecially at the *Conjunction* and prevention of the Luminaries before the *Sun* his entrance into *Aries*, whoſe Aſcendents are chiefly to be regarded, and the places of the *Conjunction* and *Oppoſition*, alſo the places of the Luminaries in the figure at the Ingreſs of the *Sun* into *Aries*, and the places of the Planets in theſe aforeſaid Scheams.

So that if *Saturn* be in any of the Angles from the Aſcendent or in any of the Angles from the Lord of the Aſcendent, ſtrong and eſſentially dignified, eſpecially in the mid Heaven, he ſignifies a various and divers temper of Ayr, thick and dark clowds; and in hot weather he leſſeneth the heat, and in winter or cold weather the cold is by him augmented and increaſed; but if he be not in an Angle, the times ſhall be more ſtable and natural; alſo if *Saturn* be in any of the Angles from the Lord of the Aſcendent, he ſhall not work ſo forcibly his effects as when he is in any Angle from the Aſcendent it ſelf.

And if *Mars* be located as you have heard of *Saturn*, eſpecially in the mid-Heavens, the heat in Summer ſhall be increaſed and augmented, and the cold in Winter diminiſhed and abated, and the Spring and Autumn alſo ſhall incline rather to heat then cold.

If *Jupiter*, *Venus* or the *Moon* be ſo placed, they cauſe a temperate, good and wholeſome ayr, and cauſe every thing to grow, increaſe and fructifie well and kindely that is ſown or planted in the Earth.

Again, If *Mercury* be found as aforeſaid, *viz.* in the mid-Heaven in the figure of the Prevention*al Conjunction* or *Oppoſition*, in an aiery ſign and any of the Infortunes in any of his Angles, it denotes much change of Ayr, great and high winds and very hurtful; in like manner judge the contrary if you find any of the Fortunes in any of his Angles, or he in any Angle from them, for this ſignifies the ſame as if they were in *Conjunction*.

Wherefore if any Planet be in an Angle or ſuccedent Houſe from the Aſcendent of the Prevention*al Conjunction*, make him your Significator, & then ſee what commixture he hath with *Saturn* and *Mars* or either of them; for if he be in a *Square* of *Mars* or *Oppoſition*, or *Conjunction*, and *Mars* be in a fiery ſign, heat in Summer ſhall be

be augmented, and in Winter cold abated; alſo if the commixture with him be by a *Sextile* or *Trine* and *Mars* be in any fiery ſign, he denotes the ſame but not ſo effectually.

Alſo if its commixture be with *Saturn* by *Conjunction*, *Square* or *Oppoſition*, and *Saturn* be in cold, watry or earthy ſigns, the cold in Winter ſhall be increaſed and the heat in Summer diminiſhed; alſo if it be by *Sextile* or *Trine*, and *Saturn* be in any of the aforeſaid Signs, he ſhall alſo ſignifie the ſame, but not ſo powerfully; and if *Saturn* be in aiery Signs which are hot and moiſt, and the commixture with the Significator be by *Conjunction*, *Square* or *Oppoſition*, it ſignifieth the ayr ſhall be temperate and good, and if it be by *Sextile* or *Trine* it ſhall be the better.

Alſo if *Mars* have commixture with the Significator, and he be in Earthy Signs which are cold and dry, or in watery which are cold and moiſt, and it be by *Conjunction*, *Square* or *Oppoſition*, the ayr will be good and temperate, but if it be by *Sextile* or *Trine*, it will be much the betrer, and will more effectually produce the fruits and ſeeds of the Earth.

See alſo in the aforeſaid figure of the *Conjunction* you have chief regard to the *Part of Air* or *Weather*, and make it participate in judgment with your Significator; And if you finde *Saturn* or *Mars* afrer the ſame manner placed, and in Aſpect therewith, judge according as you have heard of the Significator. You are to take this part from the place and degree wherein *Mercury* is, (if he be not in his own Houſe,) to the degree of the Lord of the Houſe wherein he is, to which you muſt yet adde the degree aſcending, and ſo project it from the Aſcendent, and there ſhall be your part where the number ends; But if *Mercury* be in his own Houſe, take only the Sign, Degree and Minute wherein he is, and by adding the Aſcendent and projecting it you ſhall finde it where your number ends: But if God ſpare me life and opportunity, I ſhall for thy benefit and the good of poſterity take ſome pains to deliver thee the manner and way of taking any Part either by night or day belonging to any of the Planets, or the Signification of any of the 12 Houſes, in a treatiſe by it ſelf, as alſo the uſes of them, &c.

How to take part of ayr or weather, according to *Haly*.

To be ſhort, if you would judge of the alteration of the ayr for any quarter of the Year, erect your figures for the *Sun*, his ingreſs into *Aries*, *Cancer*, *Libra*, and *Capricorn* and according to the ſame method judge; if for any or every moneth, ſee when he enters the firſt Punctum of every Sign; if for any day, have regard to *Pars dierum* or *Part of dayes* which is taken from the place of the *Sun* to the place of *Saturn*, (or more plainly ſubſtract the place of *Saturn* from the place of the *Sun*), and adde the place of the *Moon*, and ſee where your number of Signs, Degrees and Minutes ends, and there ſhall be your *Pars dierum*, and this muſt he taken at the punctuall appearance of the *Sun* his ariſing above our *Horizon*.

How to take *pars dierum*, or part of days.

Wherefore if *Mercury* behold this part or be corporally joined thereunto, in that day there ſhall be much winde, eſpecially if the *Moon* be then alſo with him, and *Venus* have alſo any Aſpect thereunto; for then the more aſſured will this judgement be.

There is alſo another way to judge of the Diurnal mutation of the ayr, which is to obſerve exactly the time of the *Moon* her entring inro the firſt point of any ſign; and having erected the figure of the Heavens for that moment ſee what Planet Aſpecteth or is located within five degrees of the Cuſpe thereof, and make him Significator of the ſtate of the weather during the time the *Moon* is in that ſign, and according to his ſtrength and Configurations with the other Planets judge as you have heard according to diſcretion.

Thus have you been taught the alteration of the Ayr for any time of the Year, Moneth, Day, &c. It reſteth now you alſo know how to judge of Thunder, Lightning and Winds; And this we are to require from the *Sun* his ingreſs into the twenty degree and one minute of *Scorpio*, for the which time having erected the figure of the Heavens, and placed all the Planets therein being exactly reduced to

How to judge of Thunder, Lightning, and Winds.

the

the time of the day or night, have regard to *Jupiter*, *Venus* and *Mercury*, and if you finde them all Occidental or Retrograde, judge there ſhall be much rain and wet weather that year.

Look then if *Mars* be in any of the Angles, eſpecially in the tenth Houſe in an aiery ſign, and in any Configuration of *Mercury*, he ſignifies thunder, flaſhes of lightning, and tempeſtuous ſtorms of rain that year, yet ſometimes without rain, they ſignifie alſo an unwholſome ayr; but if *Mars* be in the fourth Houſe in an earthy ſign, and the Fortunes ſtrong and in Configuration with *Mercury*, it ſignifies Earth-quakes, fiery apparitions in the ayr and ſtrange ſights; alſo damage to the Mines of the Earth; but if *Mars* be in the fourth in a fiery ſign, it denotes an obnoxious hurtful ayr to the Earth, and feeds thereof, and the corn and fruits ſhall be ſcorched and burnt up; alſo if he be in a watry ſign in the fourth, he denotes a diminution and ſcarcity of waters and detriment to Fiſhes and ſuch as Navigate; but if the Fortunes be in Configuration with him, damage and miſchief by Thunder ſhall be leſſened; but if they do no wiſe behold him, that year there will be miſchief by Thunder and Lightning.

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Moreover if *Saturn* be there, in the ſtead of *Mars*, and in the tenth Houſe in an aiery ſign, and in any Aſpect of *Mercury*, and no wiſe aſſiſted by the Fortunes, it ſignifieth detriment in the ayr, and much hurtful rain, and that for ſome continuance; but if he be in the fourth Houſe, as hath been ſaid in an earthy ſign, and in any Configuration with *Mercury*, and no wiſe beheld by the Fortunes, there ſhall happen Earth-quakes, and there ſhall be much black water upon the Earth and the like; but if he be in a watry ſign in the fourth poſited as aforeſaid, and not at all helped by the Fortunes, there ſhall be a ſcarcity of waters, and all things abiding therein, whither living creatures or other things, ſhall ſuffer detriment; alſo if he be in an earthy ſign placed in the ſame manner, he ſignifies damage to the Earth, and the things thereon and growing out of it: But if *Mercury* do not behold him by any Configuration, neither be joined bodily to him, the aforeſaid Significations ſhall not be ſo grievous, but more tolerable; and if he be beheld of the Fortunes, the miſchief will be yet leſs and leſs; and if by a *Sextile* or *Trine*, and they ſtrong eſſentially, it will be totally taken away.

Note. Note that every Planet hath its own peculiar property; for the ſuperiour are as Spirits, the inferiour as bodies, of which all the corruption and generation in the World hath participation, by their Configurations aud Commixtions one with another according to the preordination and will of God.

Moreover the radix from which you are to judge of the alteration of the ayr, is the Aſcendent of the *Conjunction* or prevention of the Luminaries before the Ingreſs of the *Sun* into every ſign; and have regard to the Lord alſo of the Aſcendent and the Lord of the place of the *Conjunction* or Prevention; for if theſe places and their Lords be in moiſt ſigns and manſions, it ſignifieth wet weather ſhall follow; alſo if the Significator in chief be Occidental, Retrograde or ſlow in motion, it ſignifies rain, and ſo alſo if he be Combuſt, unleſs *Mars* hinder it; for he being Combuſt hindereth and prohibiteth rain; Alſo note that if the chief Significator be deſcending in Latitude or in his Epicycle, he ſignifieth rain, and ſo on the contrary if he be aſcending; Moreover note, that when rain is occaſioned by the Signification of the Infortunes, it is ſtill hurtful; if it be *Saturn*, he cauſeth eruptions and over-flowings of water; if *Mars*, he cauſeth for the moſt part extraordinary heat.

When rain is to be expected.

Now if thou wouldſt know when it is moſt probable and likely to rain, according to *Haly* have regard unto the chief Significator of rain; for if he be in an Angle from the Aſcendent, or entring therein, judge rain at that time; as alſo to the Ingreſs of the *Sun* into the twentieth degree and one minute of *Scorpio*, and ſee what Planets ſignifying rain that year are received of him, and eſpecially of the *Moon*, and which he is in *Conjunction*, *Square* or *Oppoſition* with; for upon thoſe days wherein theſe Configurations happen, rain is to be expected; but if theſe Aſpects be without reception, the rain will not be of long continuance nor very much.

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Moreover if the Significator be in an Angle as hath been said, and in *Conjunction* with the *Moon*, it signifies Rain, Thunder, Lightning, Earth-quakes, and such like; but if you would know what rain is to be expected for all the year, have regard unto *Venus*, *Mercury* and the *Moon*, and if you finde them all in *Conjunction* in *Pisces* at the time of the Revolution of the year, it signifieth rain, moisture and many clouds that year; but if they be so joined in *Aries* or *Taurus*, the year shall be dry, and shall want rain. Of the stare of the weather for the whole year.

Also if *Venus* apply to *Mercury* in any of his Houses, it signifieth much rain, and that of continuance that year; so likewise if the *Moon* be in *Opposition* to either the *Sun*, *Saturn* or *Venus*, it signifieth much rain and dark clouds that year; also when *Mercury* and *Venus* are in one and the same term, there shall be great rain; and if it be in a moist sign, and the *Moon* in a *Sextile* or *Trine* of them, there will be tempestuous storms and rain, until one of them go out of the aforesaid term: also at the time of the *Sun* his Ingress into *Aries*, if *Saturn* be in *Square* or *Opposition* of him or of the *Moon*, or *Jupiter* and *Mercury*, or *Venus* and *Mars* so posited, much rain is to be expected in that year, especially if the Aspect be by *Opposition*, and they be in Reception by House; for this is *Opening of Gates* or *Windows*, as you have heard: Also if *Venus* be before the *Sun*, it signifieth there will be many clouds that year, dews and moisture of ayr, but little rain.

And if *Venus* be retrograde whilest the *Sun* is in *Aries* or *Taurus*, there shall be much rain that year, especially in the Spring; but if she be Retrograde in *Capricorn*, *Aquaries* or *Pisces*, there shall not be so much rain in the Spring, but very much in the Winter.

Moreover when *Mercury* is stationary, in what ever sign it be, he denotes a moist ayr, rain and clouds according to the season; also many storms and tempestuous showers follow when Openers of Gates and the Significators of rain are placed in moist and watry signs; also if *Venus* be so posited judge the same; also if *Mercury* be in a fiery dry sign, and the *Moon* and *Venus* in watry and moist signs, there shall be temperate and moderate rain; and if *Saturn* behold them and he being in a cold sign, there will be rain and snow and much cold with an obscure and dark ayr.

And thus much shall suffice to be said touching the judgement of the weather and alteration of the ayr by the Positions and Configurations of the Planets and Stars the secondary causes of all sublunary accidents; if these rules in every particular hold not, endeavour thou the more to finde out the truth, and let my failings be rather an incouragement to thee to search further into the secrets of Nature; wherefore I shall say no more on this point in this Nature, but conclude our last Chapter touching the alteration of the ayr with some particular observations from the aforelaid causes, wh ch are common and may be observed even by the most illiterate and rural Pesant that is.

CHAP. XV.

Shewing how to judge of Weather from common Observation of the rising and setting of the Sun, *colour of the* Moon, *appearance of the Rain-bow, Comets, Clowds, Brightness of the fixed Stars, also by the prime day, and from the time of the day wherein Thunder happeneth.*

IT doth no wise seem unto me unnecessary to deliver this Chapter unto the world, although it be not altogether so Astrological as the preceding Chapters are, yet by reason it containeth Observations deduced from the Stars and other Superiour things, it cannot be absolutely rejected as not agreeing with our discourse and subject; besides since it may very well be an help both for the plainness and certainty thereof, to such as perhaps are not of sufficient capacity to attain to the perfection of what we have set down before, I have adventured to give them to understand thus much.

How to judge of weather by the rising and setting of the *Sun.*

That when the *Sun* riseth clear and bright in our *Horizon*, it denotes a pleasant day; but fowl weather, if then he be overcast with a thin cloud; if he set being free from clouds, a fair night followeth; also being then divers coloured, his beams long and red, denotes windes the next day from that part or quarter of heaven; his beams spotted, green, black or pale, promiseth rain that night; if at his setting there be one or more circles about him, you are to observe whether they are red, and here and there broken; for then he denotes vehement windes that night: if obscured thick and black circles, it signifies cold windes and snow in Winter; many circles denote winde of what colour soever they are, but the more if they be red; if but one circle be about him and, and that clear and of no continuance, fair weather is to be expected; understand the same of the *Moon* which you have heard of the *Sun*, when there is circles about her; blackness in the *Sun* and *Moon* denotes rain; redness, winde; The element red in the morning, shews winde and rain to ensue that day; the same in the Evening declares the contrary; for the day following is for the most part then fair; and in this manner of Prognostication we finde the *Pharisees* very expert, as appears in the 16. of *Matthew*.

By the colour of the *Moon.*

Also if the *Moon* in the third day after the change, and the third day before the full, or in the midst of the quarter be found of a red colour, causeth windes; pale and inclining to blackness and a muddy obscurity, brings rain; but being bright and clear the end direct upright and free from circles promiseth fair weather.

By the Rain-bow.

Look also to the the time when a Rain-bow appears, and by it judge of weather thus; if it appear in fair weather, judge fowl will follow; if in fowl, fair will follow, this is the opinion of some, and it stands with very much reason to be true, if we look to the first Ordination thereof in the 9 of *Gen.* again if it appear in the morning rain and moisture is thereby portended; if in the evening, fair weather.

By Comets.

From Comets if we require judgment touching these matters, we are to know that they never appear but they bring as well great and terrible alteration in the ayr as on the earth; but of this we shall have more occasion to treat anon in the next Section; wherefore here only note that they cause dry weather and ayr, great and high windes, especially if they appear obscure and cloudy. And their power and efficacy judge by their greatness, smalness, length and shortness; they cause also sickness by corruption of ayr if they appear in Aiery or Earthy signs.

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When you see thick clouds and resembling flocks gathered together in many places, they denote rain; and so do dark, obscure thick clouds over the North part of Heaven declining to the West; if they appear like hils and somewhat above the Earth, it shews weather over-passed; black clouds, promise rain; white clouds appearing in Winter two or three days together in the East part of Heaven, shews cold and snow. By clouds.

When the Stars seem to fall which we vulgarly term shooting of the Stars, it prenotes winde in that part; but if they shoot in many places, or perhaps all over the Heavens, Inordinate windes, thunder, lightnings, and very tempestuous weather; and when they seem to run along out of one place into another, it denotes winde; and that the weather shall alter from the temper wherein it is, if but few appear, and those obscure and cloudy; also if they at any time seem greater and brighter then usual, it denotes winde and rain in these parts where you see such Stars appear; and in Winter they presage frosts, snow and cold weather; but herein unless thou art well acquainted with their Natural magnitudes thou mayest be deceived and canst never be perfect. By Stars.

Again, you may judge of the weather by the prime day thus; if it be Monday, judge moist weather; Tuesday, windy and cold; Wednesday, very cold; Thursday, fair and clear; Friday, mixt weather; Saturday, moist; and Sunday, dry. By the Prime day.

Thunder in the Morning also denotes winde about Noon; in the Evening, rain and tempest; Thunder also in the Winter shews terrible accidents and alterations the Summer following; whence the old Proverb, *A Winters Thunder is a Summers wonder*; also when in any Summer you finde no Thunder, the Winter following will be very unhealthful and obnoxious to all creatures. By Thunder.

And thus much of the alteration of the ayr and change of weather; Come we now to shew some natural reasons for such things as are commonly incident amongst us, and yet their cause by many unknown, and so hasten to conclude this Section.

Chap. XVI.

Demonstrating the Natural cause of many Suns, *of the Rain-bow, Rain, Hail, Frost, Snow, Dew, Winde, Earth-quakes, Comets, Thunders, Lightnings and the cause of the* Sun *and the* Moons *Eclipse.*

LEaving now our Astrological Discourse, I shall here a little step out of the way and shew my Reader, who hath not waded far into the Ocean of Nature, what Hail, Snow, Dew, Winde and the Rain-bow is, and how it comes to pass we have many *Suns* sometimes visible, and *Moons*; also what Thunder and Lightning is, and how we come to haue such strange and new Stars as are Comets and the like, and how the *Sun* and the *Moon* become sometimes eclipsed or darkned, that so he may not be to seek in these ordinary and small matters, which I believe may stumble some more then greater and higher things.

We shall then in order handle each of these as they are set down in the contents, and first then we are to take this for an approved rule, that there never appeareth any *Parelii* or mock-*Suns* nor mock-*Moons* above or beneath the *Sun* or *Moon*, but on each side, and that neither, but at the *Sun*-rising or setting; and they are thus occasioned, when a thick cloud is gathered together toward the side of the *Sun* or the *Moon* in which the broken beams of the *Sun* or *Moon* being gathered, the very form or fashion of the *Sun* or *Moon*, is represented unto us therein. The reason of many *Suns* and *Moon*.

The cauſe of the Rain bow.

As touching the Rain-bow, it is no more then the reflection of the *Sun*-beams in a cloud that turns to the contrary vapour.

What rain is.

Rain is a cold vapour drawn up or exhaled by the attractive faculty of the *Sun* to the nether part of the middle Region of the Ayr, where being thickened through cold it falleth again to the Earth.

What hail and ſnow.

Hail and Snow are the ſame, only are drawn up higher; Snow into the middle Region, and Hail into the upper, and there condenſed and congealed into the body of a cloud, and being diſpoſed by the Configurations of fit Significators deſcendeth.

What froſt and dew.

In like manner hoar froſt and dew is alſo the ſame vapour, and of the ſame nature as is rain and the reſt, only not drawn ſo high by the *Sun* as to keep up, but when he with draws himſelf from our *Hemiſphere* falleth down again, and is by the coldneſs of the Earth congealed or reſolved into water which we call dew in Summer, but in Winter by the ſharpneſs of the ayr it is congealed into froſt, and by reaſon of the hoaryneſs of it, is called Hoare froſt.

What winde, and the occaſion of Earth-quakes.

Winde alſo is but a dry exhalation drawn up from the Earth by the heat of the *Sun* alſo, and diſperſed here and there; and this is the reaſon of Earth-quakes; for through the gathering together of abundance of theſe vapours in the Concaves of the Earth, and from thence violently breaking out, and the Earth cloſing again, is the Earth cauſed to ſhake or as it were tremble; and this is the fore-runner of wars for the moſt part in thoſe parts of the Earth.

What a Comet.

Moreover a Comet is a flame cauſed of a dry, hot, ſlimy exhalation, drawn up by the *Sun* to the uppermoſt part of the ayr, the which being diſperſed and broken cauſeth high windes; but more of this in the laſt Section.

What thunder and lightning.

Again, Thunder is a quenching of fire in a cloud, or an exhalation hot and dry mixt with moiſture, carryed up to the middle Region, and there thickened and wraped into a cloud, where meeting with moiſture being of a contrary quality, it breaketh out the ſides of the cloud, and by this its eruption cauſeth a thundering noyſe in the ayr; and this flying out of the fire the vulgar call Lightning; the which *Ariſtotle* ſaith comes after Thunder; but I am of opinion they come both together, though the ſenſe of ſeeing is more ſuddenly apprehenſive of the light then the hearing is of the ſound; becauſe what is conveyed to the Eye is by a direct line, but to the Ear by an oblique; for at a diſtance we may diſcern a blow before we hear it, yet being hard by we ſhall hear it as ſoon as it is given or can be ſeen, &c.

Lightning as ſay ſome Authours, is of marvailous efficacy, and they have made mention of three ſorts, Dry, Moiſt, and Clear; the Dry doth not burn but cleaveth trees through and alſo houſes and the like; the Moiſt doth not burn neither, but altereth colour; the Clear both burneth and deſtroyeth, and is indeed the moſt dangerous of all; for it breaketh the bones, and ſword, and bruiſeth not theskin nor breaketh the ſcabbard; and melteth moneyin the purſe, and yet melteth not wax, &c.

Signs of Earth-quakes to come.

We are now to give the reaſon of the Eclipſing of both the Luminaries; but firſt I think it very requiſite to ſet down ſome tokens of Earth-quakes to come, which are briefly ſix; the firſt is when the *Sun* is obſcured and darkened without the preſence of clouds or the body of the *Moon*; the ſecond token that an Earth-quake is at hand, is when the *Sun* is as it were bloudy and coloured in ſuch a ſtrange manner; the third is when a fiery Pillar, or cloud like a pillar of fire, appears in the Heavens; the fourth is when the ayr is very quiet both at Land and Sea for a long continuance and winde abſent; the fifth when waters are ſalt and troubled, and of another taſte then uſually and naturally they are; the ſixth and laſt is when ſtrange unaccuſtomed and unuſual noiſes of exclamations of men, howlings, lamentations, and clatterings of armour are heard, and ſuch ſights ſeen in the Ayr.

The cauſe of the *Sun* his Eclipſe.

And now as touching the Eclipſe of either of the Luminaries, you are to know it is only a privation of their light; that of the *Sun* is occaſioned at the conjunction of the Luminaries (or more plainly at the change of the *Moon*)

by

by the interpoſition of the body of the *Moon* betwixt the *Sun* and the Earth averting or turning his beams from us, and ſo the *Sun* becomes obſcured or darkened for that time.

That of the *Moon* by the Diametrical interpoſition of the body of the *Earth* between the *Sun* and the *Moon*, thereby depriving her of the borrowed light ſhe receiveth of the *Sun*, and this is ever upon the *Oppoſition* of the Luminaries, or vulgarly at the Full *Moon*; and truly this defect of the Luminaries would happen every change and full, did not the *Moon* ſometime deviate from the Ecliptick line five degrees Northward, as alſo ſometimes again as far South-ward, and therefore cannot ſo directly meet with the *Conjunction* and *Oppoſition* of the *Sun* who ever moveth in the *Ecliptick line* or juſt under it. The cauſe of the *Moons* Eclipſe. Why there are not 2 Eclipſes every moneth.

Chap. XVII.

Of the Signification of the moſt notable fixed Stars both fortunate and unfortunate in any of the twelve Houſes in Revolutions of the Years of the World.

LOok into the ſecond Book of this Volume and there you ſhall have the Names, Nature, Magnitude, Latitude and Longitude of the moſt notable fixed Stars; what are leſs and more obſcure, are not ſo needful and requiſite to be recorded, ſince they are of the ſame nature as are the reſt in their conſtellation; wherefore what are there expreſſed may ſufficiently ſerve as touching thy judgment in the Stars.

I ſhall not therefore here at all rehearſe either the names or natures of any Star there expreſſed; onely I ſhall deſire thee to be very expert in the ſeveral Natures thereof, and ſo according to their ſeveral Poſitions, Conjunctions and Configurations with the Planets judge either good or bad according to the nature of thoſe Stars, Planets and Houſes of Heaven they are in.

As if malevolent, miſchievous and unfortunate Stars, *viz.* ſuch as are of the nature of *Saturn* or *Mars*, or both, be upon the Cuſpe of the Aſcendent, or within five degrees thereof or with the Lord of the Aſcendent in *Conjunction* Partil, or within five degrees thereof, judge miſchief and damage to the people of that Nation for which your Revolution is ſet in one kinde or other; compare and weigh exactly the nature of your Significators, *viz.* the Stars afflicting your Aſcendent or its Lord, and you will ſoon diſcover the nature of the evill threatned; and this your own Genius muſt teach you; for all the writings in the World without it will be of little or no effect; it ſignifies alſo diſeaſes in the head, eſpecially if the ſign aſcending be *Aries*. The ſignification of the Malevolent fixed Stars in the firſt Houſe.

If they be in the ſecond Houſe afflicting the Cuſpe thereof or the Lord thereof or both (as aboveſaid of the Aſcendent) judge the evill to fall in and to mens eſtates aud riches, eſpecially to the common people who ſhall many of them be expoſed to poverty and want, and in ſome meaſure even the Nobles alſo and beſt of them ſhall have loſſes and croſſes in ſuch matters; it ſignifies alſo that there ſhall many maladies and infirmities in the Ears, Throat and Neck, afflict men, ſuch as are Impoſtumes, Catarrs and Rheumes, &c. eſpecially if the ſign of the ſecond be *Taurus*. In the ſecond.

If in the third, the evill ſhall happen to thoſe that go ſhort journies, and they ſhall be unprofitable; ſtrife, contentions and diſcords amongſt brethren, neighbors and kindred without cauſe or any occaſion given; many grievous infirmities and In the third.

thoſe cheifly in the Arms, Hands, and Shoulders or Shoulder-blades, eſpecially if the ſign of the third be *Gemini.*

In the fourth. In the fourth, (as you have heard of the Aſcendent) or in *Conjunction* with the Lord thereof, evill and miſchief is threatned to the Earth and its Fruits; it ſignifies alſo wars and contentions amongſt men, and one City and Place with another; alſo diſſentions and quarrels between Fathers and Children, and the end of mens actions ſhall be evill; alſo if any ſhall purchaſe Land, Houſes, or Heritages, they ſhall not finde that profit and good therein which they expected; and there ſhall be many Infirmities and diſeaſes in the Breaſts and Lungs and parts adjacent, eſpecially if the ſign be *Cancer.*

In the fifth. Alſo in the fifth, if they or any of them be found afflicting the Cuſp thereof, or its Lord, much evill ſhall happen to Children, Parents ſhall not be ſo affectionate and careful as they ought, Women conceaved ſhall miſcarry, ſuch as are not conceaved ſhall continue unfruitful, friends alſo and loving acquaintance ſhall diſagree and claſh, and Men ſhall ſuffer detriment in and by ſuch things as they moſt delight in, and many infirmities will be incident to man alſo, eſpecially in the Back, Reins and Parts or Veſſels of Generation, and in the Stomach, cheifiy if the ſign of the fifth be *Leo.*

In the ſixth. Again, if in the ſixth, &c. miſchief ſhall happen to ſmall Cattel, ſervants of both ſex; it ſignifieth alſo there ſhall be no gain or profit in Merchandizing and Trading in ſmall Cattel, and many infirmities in the Belly and Intrals, if the ſign of the ſixth be *Virgo* eſpecially.

In the ſeventh. In the ſeventh or any of them in *Conjunction* with the Lord thereof (as you have heard, &c.) denotes wars, diſſentions amongſt great ones, alſo quarrels and diſſentions amongſt Aſſociates and Lovers, and between Man and Wife, Kings and their Subjects and Aſſociates, and they with their King or Superiours, mens hearts ſhall be hardned, neither ſhall there be any mercy or pity amongſt them, nor faith nor truth; and promiſes, tyes and proteſtations ſhall be violated and lightly eſteemed, and men ſhall not care for the uſe of their Trade, Profeſſion or Calling, but ſhall be given to looſeneſs; and it ſignifieth alſo there ſhall be many Infirmities in the Bladder, Ureters and Reins, eſpecially if the ſign of the ſeventh be *Libra.*

In the eighth. In the eighth, it denotes the evill condition and trouble of Theeves and Robbers, alſo that men ſhall quarrel and diſagree that have inherited the Goods and Legacies of the late deceaſed; and to be ſhort, impediment, loſs and damage in, to and by all things appertaining to the ſignification of the eight Houſe, which you have been abundantly ſhewn in the 41. Chapter of the ſecond Book; it ſignifies alſo many Infirmities in the Secrets, if the ſign be *Scorpio* eſpecially, alſo Plagues, Mortalities, and Malevolent infectious and poyſonous Diſeaſes.

In the ninth. Alſo if in the ninth, judge miſchief to happen to the Religious ſort of men, and ſuch as bear Office in the Church and Eccleſiaſtick affairs; Sects, Schiſms, and new Tenets ſhall be allayed, perhaps extirpated and totally beaten down and quaſht, &c. Much damage it alſo ſignifies to ſuch as travel and go long journeys, and no ſucceſs or profit therein: It ſignifies alſo that men ſhall be corrupt, Heatheniſh, and of ill converſations; there ſhall be little or no war, and men ſhall be perplexed with many accidents and Infirmities in the Thighs, eſpecially if the ſign of the ninth be *Sagittary.*

In the tenth. Again, if any of the Malevolent fixed Stars be in the tenth afflicting the Cuſpe thereof, or the Lord thereof, it denotes much damage and detriment, ſorrow and trouble to thoſe in Authority, alſo diſſention quarrel and diſcord amongſt them, and they ſhall be ſo put to it for mony, that they will de induced to tax the people, neither indeed will they contribute to their neceſſities as formerly, nor have ſo venerable an eſteem of them, but ſhall ſlight, deride, and ſcoffe at them and ſet up themſelves if poſſible in their room, Nobles will be dejected, and Ruſticks erected and elevated, and there ſhall be many infirmities in the Knees, eſpecially if the ſign be *Capricorn.*

Alſo

Also if in the eleventh, strife, dissention aud discord shall happen among friends and acquaintance, and one shall abuse and slander the other, and study to injure and prejudice each other; hopes shall be frustrated, and the Treasure of the King or chief Rulers shall be exhausted, and those in whom they most confide shall deceive them, and leave them helpless at their greatest extreamity, and men shall be perplexed with many Infirmities in the Legs, especially if the sign be in *Aquaries*. In the eleventh.

Lastly, if in the twelfth. It denotes many theeves, and much theeving and robbing by the High-way, also deceit and falsehood of servants towards their Masters, and much detriment by them, a diminution of indigent and poore people, the Commons shall be kept under by their Superiours, damage shall be to great Cattel, and there shall be many infirmities incident to man in the feet, especially if the sign be *Pisces*. In the twelfth.

In like manner judge the contrary if you finde the benevolent Stars so posited; they are benevolents that you find are of the nature of *Jupiter* or *Venus*, or both, or of the nature of *Jupiter* and *Saturn*, *Jupier* and *Mars*, or *Venus* and *Saturn*, *Venus* and *Mars*, and of the nature of *Jupiter* and *Mercury*, *Venus* and *Mercury*, and of the nature of *Mercury* only, especially if assisted by the benevolent Aspects of the Fortunes.

And thus much shall suffice for Instruction in the judging of the Annual Revolutions of the world; let us now descend to Eclipses, and so hasten to a conclusion of these our labours.

SECT.

SECTION IV.

Teaching how to judge of the Natural Mutations and Accidents of this Elementary World by the appearance of Eclipses, Comets, great Conjunctions and Blazing Stars.

IN the Sixteenth Chapter of this very Fourth Book I have already declared what an Eclipse of either of the Luminaries is, and the cause of that defect in each of them; wherefore it would be both needless and superfluous here again to touch thereon. I shall therefore give you now the whole Method whereby to judge of any Mutation or Accident in this World portended by Eclipses, and that in brief according to the Rules of our Predecessor *Ptolomy*, whom I prefer for his shortness and plainness before any or all other Writings that I have mett with; it is true, *Leovitius* hath been very large on this subject, and others; but since what *Ptolomy* hath delivered us, is sufficient for instruction to any that are to seek in these matters, I shall pass them by as more mysterious and intricate, and yet tending no more to edification.

16. Chap. & 3. Sect.

In the first Section and first Chapter of this Fourth Book you have been taught that in your judgement of Revolutions you are to consider the place of the Eclipses of either Luminaries or both, if any such happen, and joyn them in judgement; for if there be any Eclipse or Eclipses, you are to see if there be any agreement betwixt them and the Lord of the Year and Ascendent of the Revolutions; for there is nothing more certain then that there followeth many inconveniencies and alterations in the World after any of the great Lights are Eclipsed; for by them all things have their subsistence and nutriment in a natural way; and therefore it must needs follow sublunary things must suffer detriment in one kinde or other when either of them are deprived of their lights and influences, especially if both in one Moneth; whence *Hermes* saith, There shall much inconveniency and trouble happen in the World when both the Luminaries shall be Eclipsed in one Moneth, and chiefly in those places in which their Effects shall be manifested.

Note:

Wherefore in any Year if either or both the Luminaries are Eclipsed, or in any quarterly Revolution, see if the Lord of the Sign wherein the Eclipse is to fall, be strong or weak, or in *Conjunction* or any Configuration with the Lord of the Ascendent at the time of the middle of the Eclipse (which you are to know is the time wherein you are to erect your Scheme or Figure of the Heavens for the judging of the Effects of any Eclipse) or with the Lord of the Year or Quarter, or whether the Fortunes behold these or the Infortunes: for if the Fortunes, you are to judge good; if the Infortunes, the contrary. The nature and quality thereof judge from the nature of the Significators, as you have heard before: likewise whether much evill or good is to be expected by considering the strength of your Significators and their Receptions and nature of their Aspects.

What time the figure of Heaven is to be erected for the judging of Eclipses.

What things or places are signified good or evill in any Eclipse.

And judge this evill or good to those signified by the Planet in Configuration with these Lords or the Fortunes or Infortunes, whether men or things: as if the Ascendent or its Lord be beheld by the Fortunes, then you may safely say the People of that Nation or Kingdom wherein the Revoluton is, shall be safe, of good health and prosperous, &c. and so judge of all the rest of the Houses according to their

several

several significations, as you have been taught before: and so on the contrary evill, if by the Infortunes: And this shall be the more encreased if the Lord of the Ascendent or Lord of the Year be the Lord of the Sign wherein the Eclipse is to happen. In like manner pronounce evill and dammage to the persons and things signified by any other House of whom you find the Lord of the Sign of the Eclipse Ruler, &c. Judge the time when it shall be most grievous unto them, to be when the *Sun* comes to the same House in the Eclipse (I mean the very degree and minute of the Cusp) whereby they are signified, or to the degree and minute of the Zodiack their chief Sgnificator was then in: as if it be the Common People, when the *Sun* comes to the degree and minute of the Ascendent at the time of the middle of the Eclipse: if it be the Rulers or King, it will be most grievous when the *Sun* comes to the degree and miuute of the Tenth House at that time; and so of the rest.

Detriment and mischief also is to be expected to all things signified by the House wherein any Eclipse is: as if in the Tenth, to Kings, Grandees and chief Rulers: if in the Ninth, to Church-men: in the Eighth, the death of Old men, &c. and it shall be chiefly incident unto men, if any Eclipse be in Humane Signs: if in Aiery, to Birds: if in Earthy, to the Fruits of the Earth and Seeds: (yet *Junctinus* assureth us, that if an Eclipse be in *Libra*, it signifies the rottenness of Herbs, and that there shall be Sects and Schisms amongst Church-men) in watery, to the Fish and Creatures living in the Watery Element: in Bestial Signs, to Beasts, according to the nature of the Sign: as if *Aries*, to Sheep: if *Capricorn*, to Goats: if *Taurus*, to Bulls, Cows and Oxen: if *Sagittary*, the last 15 degrees, to Horses, &c. and if feral signs, to wild Beasts.

See also in what Triplicity the Luminaries are Eclipsed; for *Junctinus* saith, An Eclipse either of the *Sun* or *Moon* in the Fiery Triplicity, denotes the motion of Armies, the death and destruction of Cattell, Kings and Great men; imprisonments, enmity between the Vulgar and Nobler sort of People, dissemblings, fewd and discords, wars, and grievous slaughter and destruction of men, murthers, thefts, depopulations, abortions to women, sharp Feavers and Epidemical diseases through excess of heat, apparitions in the Air, scarcity of Rain, especially in those Regions and places subject to the sign wherein the Eclipse is, admirable and strange mutations. The Portence of an Eclipse in any Triplicity.

In the Earthy Triplicity when any of the Luminaries are Eclipsed, it occasions scarcity of the Fruits of the Earth, and chiefly of Corn, and such things as are usually sown every Year.

In the Aiery, shews Famine, fierce and violent Maladies and Pestilential Diseases, tempestuous stormy winds, and those very pernicious.

In the Watry Triplicity it promiseth the death of the Vulgar and ignobler sort of People, seditions and rumors of wars, and eruptions and overflowings of the Sea-banks.

Moreover he further testifieth, that if an Eclipse happen in *Aries*, it causeth alteration in Fruits: Vines and Fig-trees shall be corrupted. In the Cardinal points.

If in *Libra*, in Seeds and Herbs; and Schisms amongst Ecclesiastical men (as you have already heard.)

In *Cancer*, a rottenness or corruption of the fruit wh[illegible] is gathered, causing sickness to those that eat them, perhaps surfeits.

In *Capricorn*, it denotes Olives to be devoured by Locusts or Caterpillers and such like Worms, many shipwracks and submersions of ships, change in mens dispositions and manners, especially in those Regions and Places subject unto *Capricorn*.

In *Gemini* and *Sagittary* an Eclipse threatens destruction to flying Fowls, especially such as men eat, whereby many men come to sudden death. In common signs.

In *Virgo* and *Pisces* harm and destruction to Vegetables and Creatures living in the Waters, cheifly in Fountains, corruption of Rivers.

In *Taurus*, *Scorpio*, *Leo* and *Aquaries*, ruine of houses and ancient buildings, divisions and hatred amongst the Clergy, and they shall excite Tumults. In fixed.

Let us now come to *Ptolomyes* Method in judging of Eclipses, which he begins in *Chap.* 4. of his 2. Book of his *Quadripartite*, after this manner.

CHAP. I.

Containing Ptolomies *method in judging Eclipses, and how to know the Regions to which the Effects belong.*

AFter he had in the preceding Chapters declared the conditions and constitutions of severall Nations of the World, and the occasion thereof from the nature of the *Signs* and *Planets*, he comes in the 4 Chapter to a more facil way of appropriating them unto the several signs of the *Zodiack*, the better to predict the most eminent accidents and casualties in all Nations, Kingdoms, and Regions, &c.

Four things to be considered in judging of Eclipses.

Wherefore herein there will be four things most worthy our consideration.

The first, *The Places or Regions, Countreys, Kingdoms or Cities where the effects of any Eclipse will be manifest.*

The secoud, *The time when the Effects shall begin and how long continue.*

The third, *The kinds of the events.*

The fourth, *The quality of the events whither good or evill.*

1. Touching the first you have no more to do but thus; see what place of the *Zodiack* your Eclipse fals in, whither it be of the *Sun* or *Moon*, and what Cities, Countries, Kingdoms or Regions are subject to the sign wherein the Eclipse is, and such Cities that had the sign wherein the defect is, in the Horoscope or first House at the time of its first structure, or the place then of the *Sun* or *Moon*, and the places subject to the signs in *Opposition* and *Square* thereunto, you may say shall assuredly taste of its effects, as alsosuch Regions wherein the Eclipse shall be visible; Kingdoms, Cities and Places subject to every sign of the *Zodiack* you have in the second Book.

CHAP. II.

Shewing the time when the Effects of any Eclipse *shall begin and how long continue.*

MAny men I know wonder why Astrologers have taught that Eclipses operate not till such a time after their appearance; but they have but small reason to move them to this their admiration; for the effects of an Eclipse opperate from the first appearance thereof, though not so apparently; as a child from its very first Conception is in Beeing, yet cannot properly be termed ought other then some living creature till it be produced to light.

And therefore I conceive the Antients without any respect at all to the former, have still given Rules for judging of the latter, or the time when their Effects will be in force or begin to be apparent.

When an Eclipse first manifests its Effects, and when more forcibly.

Wherefore *Ptolomy* teacheth us, that if an Eclipse fall in the East part of the *Horizon*, (or more plainly in the Ascendent or East Angle) the Events thereof shall first manifest themselves from the fourth Moneth after, but it will more strongly operate in the first third part of its whole duration.

If in the mid-Heaven, the Effects thereof will first begin to appear after the second four Moneths (or more plainly about eight Moneths after the defect of the Luminary) but more apparent will it be in the second or middlemost third part of the whole time it continues.

But

But if it be in the West-part of the *Horizon*, (*viz.* in the Seventh House of Heaven, or the West Angle) in the third or last fourth Moneth shall the Effects be manifested, but more forcibly in the third and last part of the whole time of its continuance.

But the particular Remissions and Intentions we must judge from the Conjunctions and Preventions which in the mean time shall happen in that place, or in any other places of the figure that hath relation thereunto, from the places of the motion of the Planets by which future events are fore-known, *viz.* such as are Oriental, Occidental, Stationary or ascending in the close of the Evening, *viz.* vespertine and are occasion of any future events by their Aspects or any other manner; when they are Oriental you must know their effects are augmented, and when they are Stationary; but Occidental and under the *Snn*-beams, or vespertine and Retrograde, deminished and lessened; understand this as to the time, not Nature.

How long the Effects of any Eclipse shall continue.

As touching the time of their continuance, *viz. how long the Effects of any Eclipse shall last or be in force*, it is in this manner to be known, for as much as an Eclipse is not seen in all Regions and Places in the same houre or instant of time, neither for the beginning, continuation or end thereof; you ought therefore in every Region to take according to proportion the *Ecliptical houre*, the Elevation of the *Pole* and the *Angles* of the figure according thereunto.

And then you are to see how many equal houres (*viz.* Natural Equinoctial houres consisting of 60 Minutes a peece) the Eclipse continues in every Region, for when you have this, you are to know that the Events of a *Solar Eclipse* shall continue so many years as he is Eclipsed houres, reckoning from the first moment of his Obscuration to the very last; of a *Lunar*, so many moneths; wherefore the beginning of them you shall know from the place where the Eclipse fals, and the Angles of the figure at that time.

Chap. III.

Of the kindes of the Events of any Eclipse.

3.

IN the third place you know the kindes of the Events of any Eclipse are to be considered, which is known from the qualities and signs belonging to the signs in which either of the Luminaries are eclipsed, and from the places or signs in which the *Planets* and most notable *fixed Stars* are, the which with the sign of the Eclipse (or the Sign wherein the Eclipse is) and the sign of the Angle preceding the Eclipse is to be considered.

How to know the *Lord* of the Eclipse.

To know the Planet that shall bear chief rule of these two places, it is no more then thus; see which of the Planets hath most power and strength in the place of the Eclipse and Angle preceding the Eclipse, by House, Exaltation, Triplicity, face or term, and give it to him; but if one Planet be not both Lord of the sign wherein the Eclipse is, and the Angle preceding the Eclipse, but there be two Planets bearing rule in these places, then are you to prefer that Planet which is Lord of the place of the Eclipse to the rule or Dominion before the other, yet shalt thou joyn him in judgement therewith; but if there be several Planets that have Dominion in these places, you shall prefer that which is neareft an Angle and most strong in the degree of the Eclipse, and make him Lord of the Eclipse.

Fixed Stars to be considered.

And you are also to observe those fixed Stars which are of most note, and placed nere the place of the Eclipse and the Cuspe of the Angle preceding the Eclipse, as also the Cusps of the Ascendent and mid-Heaven at the time of the Eclipse.

The forms and figures of the signs.

Having thus seriously considered the fixed Stars as you ought, the forms and figures of the signs are to be considered in which an Eclipse fals, and in which the predominant Planets are; for the quality of the Events cannot be well known but by the nature thereof.

For humane signs or such as are of that form have signification unto mankinde; and if they be ferall signs, or such as bear the form of wild Beasts, or four-footed Creatures, it shall be to such Beasts and Creatures which are found in shape and Nature agreeable thereunto; whether the sign signifie Snakes, Beasts of the field, domestick, tame Creatures, &c.

Nota.

Northern signs, signifie sudden Earth-quakes, which have the figure of Beasts of the field when an Eclipse is therein; in Southern, alteration of the ayr, in such Signs and Constellations as have wings, such as are *Virgo*, *Sagittary*, the *Hen*, the *Vulture*, &c. it denotes detriment to birds and flying fowl, chiefly such as are usually eaten by man; If in *Cancer*, *Pisces*, or the *Dolphin*, to Creatures living in the water; if in the Constellation of the *Ship*, to Ships and such as Navigate; in *Aquaries*, to Rivers and the like, &c.

The portence of an Eclipse in Tropical or Equinoctial signs.

Also if an Eclipse of either Luminary be in any of the *Tropical* or *Equinoctial* signs, it denotes change of ayr in every of these times; if in the vernal *Equinox*, damage to Trees when they begin to bud and shout forth, as the Vine, Fig-tree and others then springing; if in the Summer *Solstice*, the events will be on fruits when they are gathered, but in *Egypt* it signifies the over-flowing of *Nilus*; If in the Autumnall *Equinox*, they will be manifest on Hearbs and the Seeds of the Earth when they are sown, and detriment in harvest; in the Winter *Solstice*, on Pot-Hearbs, Birds of the season and Fish.

Also if an Eclipse be in *Equinoctial* signs, it shews its Effects in Religious things and Church affairs; in the *Tropicks*, in the ayr, laws and manners of men; In fixed signs, in foundations and edifices; in common signs, in mankinde and Kings.

In the quarters of Heaven.

Moreover Eclipses nere the East, signifie their Effects will be apparent in fruits, youth and foundations; in the mid-Heaven, in the Church, State, great ones and such as are of middle age; but if in the West, in the Laws and Customs of the People, the alteration thereof, and in those of elder years; it hath signification also of Murthers.

To know the greatness of the Events of any Eclipse.

The quantity or the greatness of their Effects are known from the greatness of the Eclipse, and from those Stars which in the place of the Eclipse are causes of the future events.

For when an Eclipse of the *Sun* is vespertine, the evill portended thereby is lessened; but when Matutine, increased; so likewise on the contrary, an Eclipse of the *Moon* Vespertine increaseth the evill, Matutine impareth it the one half.

The reason thereof is, because the *Sun* is the proper Governour of the Day, and the *Moon* Governess of the Night, *Gen.* 1. 16. and therefore when they are thus afflicted in their own season, the Effects must needs be much more effectual then when on the contrary.

CHAP. IV.

Of the quality of the Events of any Eclipse, whether Good or Evill.

4. How to know the nature and quality of the Events of any Eclipse, whether good or evill.

UNder the verge of this Chapter will the quality of the events, whether good or evill fall, and the nature of them both, the which is known from the nature of the Planets, having most fortitudes in the place of the Eclipse and the Communication and commixtion of one with another, and the places in which they are in the Figure of Heaven. For

For the *Sun* and *Moon* bear rule over the other Planets, and are main cauſes of future accidents, as alſo the power and efficacy of the other Stars are by them augmented or diminiſhed; but the commixtures of thoſe Stars who are of moſt power, ſhew the quality of the events.

But let us declare the works and properties of each Planet and their natures; but that our relation thereof may be the more effectual you are to take notice that when I nominate or declare the nature generally of the five Planets, you are to underſtand their temper, power and force, whether that Planet doth of himſelf in his own nature predominate or no, or whether any other Star which is not errant, or other place of the *Zodiack* of the ſame nature and temper or influence of that Star; wherefore if poſſible we are to know the nature and quality of every *fixed Star* worthy the noting for the making a right commixtion when they are joined in Configuration with the *Errant Stars* or *Planets*, becauſe this is as conſiderable as their commixtions one with another, according to their familiarity before mentioned.

So that if *Saturn* be only chief Lord or Ruler, he ſhall be generally the occaſion of deſtruction and miſchief cauſed by cold; and particularly when his influence relateth unto men, he cauſeth long and tedious Infirmities, Tiſlicks and obnoxious Diſeaſes, occaſioned from Humors, Flegm and Defluxions, quartane Feavers, Baniſhment, Want, Tribulation, Anxiety, Fears, ſadneſs and Death; and theſe chiefly to thoſe that are ſtricken in years. Of *Saturn* when he is chief Ruler, and his ſignifications in general.

But when it relateth to Beaſts and Creatures belonging to the uſe of Man, he bringeth deſtruction and cauſeth a ſcarcity of them, and ſickneſs and rottenneſs to thoſe that remain; death alſo and infirmity in the ſame nature to thoſe men that uſe or eat them.

In the ayr he ſhall cauſe froſt and ſnow, and ſuch as ſhall produce bitter cold weather, cloudy and obſcure, alſo pernicious, peſtiferous and tempeſtuous, Snow and inconvenient wind and moiſture, producing by corruption pernicious and offenſive creatures to mankinde.

But in the Sea and Rivers, tempeſts and ſhipwracks, alſo difficult and dangerous Navigating, a deſtruction and ſcarcity of fiſhes; increaſe and decreaſe of waters in the Sea by fits, the over-flowing of Rivers, and eruptions of the Sea-banks and miſchief by water.

In the Earth, a diminution and deſtruction of fruits, and chiefly to ſuch as are more particularly for the uſe of Man; they ſhall ſuffer by Worms very much detriment and Caterpillars, Locuſts, and ſuch like, or by inundations, over-flowings of Water, or too much abundance of Rain, cold Froſt or the like, ſo that thereby there ſhall be ſuch a ſcarcity and deerneſs of ſuch things, that many men ſhall dye for want of bread.

If *Jupiter* be chief Ruler, he cauſeth generally an increaſe and plenty of all things, and particularly to man, he elevateth their condition to honour, renown and plenty, giveth health, tranquillity, peace and an increaſe of riches and goods, and all things appertaining to the life of man in a natural way; Increaſeth the benefits and goods received from Princes, or ſuch as are in Authority, and cauſeth alſo even theſe Grandees to be more Illuſtrious, inlargeth their Territories and Dominions, and abundantly augmenteth their Grandure; generally *Jupiter* denotes ſucceſs and happineſs in every thing. Of *Jupiter* when he is chief Ruler, what he ſignifieth in general.

To Beaſts belonging chiefly to the uſe of Man, he ſignifieth an increaſe, but ſuch as are deſtructive and not profitable, he deſtroyeth.

The ayr alſo he tempereth and maketh wholſome, and ſendeth convenient moiſture in ſeaſons requiſite for the Production of the fruits of the Earth, the which he multiplyeth and increaſeth by his ſweet influence.

The Sea alſo for Navigation ſhall be ſafe, the floods of Rivers temperate, &c.

If *Mars* be chief Lord of any Eclipſe, he generally threatneth miſchief to all ſorts and kinds of men which ſhall happen through extremity of drought; and particularly he cauſeth much war, inteſtine hatreds, fewds, quarrels and diſcords amongſt men Of the ſignifications of *Mars*, if he be chief Ruler.

men, especially of that kinde of life, *viz* souldiers; he excites men also to many robberies, spoilings, sackings, tyranny and rebellion; he also causeth the wrath of Kings and Great men, and troubles in general, sudden death, sicknesses and those chiefly tertian Agues or Feavers, and those principally, or more particularly to those of younger years or in their strength of youth, much choler and anger amongst men of small repute; they shall commit unlawful things and violate the Law; many Combustions, slaughters, rapines, thefts, and robberies.

In the ayr he causeth extremity of heat and very warm windes, also ligthning and little rain.

In the Sea destruction to ships, and submersions suddenly by mixt winds, lightning and such like.

In Rivers a scarcity of waters, a drought of Fountains and detriment by drinking of waters, which for the most part will be corrupted.

And in things appertaining to the life of Man, *viz.* Beasts and Vegetables, he shall cause a scarcity, and destruction of the fruits of the Earth, by reason they shall be scorched with extremity of heat or eaten with Locusts and Caterpillers, or destroyed by winds, or nipt in the bud.

Of *Venus* and her significations general.

But if *Venus* be chief Significatrix, she denotes the same as doth *Jupiter* generally, but together with it some Venereal sports; and particularly to men she causeth honour, fame, joy, fortunate success in every thing, happy marriages, abundance of children and felicity in all things belonging to Matrimony, and an increase of riches, and an unusual familiarity and correspondency between Princes and their Subjects and Familiars.

In the ayr, winds, but temperate, bringing abundance of showers, yet they very seasonable and convenient for the fructifying of the Earth, a seasonable time according to the nature of the season.

In the Sea such Ships as Navigate shall be safe and prosperous.

In Rivers abundance of waters by reason of many showers.

Beasts, Vegetables and such things as are for the use of man, shall be plentiful.

Of *Mercury* and his significations when he is chief Ruler.

If *Mercury* be chief Ruler, he signifieth such events generally as are of the nature of the Planet he is in *Conjunction* with and in Configuration; for you have been taught in our second Book of this Volume, that he participateth in Nature with the Planet in *Conjunction* or Configuration with him; but properly in his own nature he furthers the natural signification of the other.

Particularly in men he excites expedition, industry, cunning and ingenuity in every thing.

In the Sea he causeth unfortunate Navigation when he is joined in judgement with the Infortunes as being in Configuration or *Conjunction* with them; but if with the Fortunes, judge the contrary; with the Malevolents also he denotes many diseases and infirmities, Quotidian Feavers, Impostbumes, Consumptions and Coughs, Phthisis and dry diseases; as touching matters of State, Laws, Customs and Priviledges, he orders all according to the Planets and Stars in Configuration with him; wherefore we see he being dry of constitution being so nere the *Sun*, and of a swift motion, and because he is often Retrograde, he stirs up frequent turbulent and pernicious winds, also thunder and lightning, openings of the Earth and Earth-quakes, and perhaps much damage thereby to Vegetables and Creatures for the use of Man (I conceive *Ptolomy* might very well have left out *perhaps*) also in the houres of his setting he causeth a diminution of Waters and Rivers; in the houres of his rising an augmentation; and thus much of the innate significations of the Planets.

Now when according to the variety of the Aspects and Signs they are mingled by being mutually beheld of each other and their Position in respect of the *Sun*, they thereby vary their effects or actions according to the variety of significations and judgements arising from their several *Conjunctions* and Configurations.

Wherefore since it is impossibleto relate exactly unto thee all their Configurations and their commixtures, or at least for that it would be so intricate a thing, we shall refer it to the study and consideration of the Student; for as I have said before,

unless

unleſs thy Genius leadeth thee to the exact knowledge thereof, the reading of all the Books in the World will no wiſe avail thee.

But we ought diligently to obſerve the nature of thoſe Stars by which the events are ſignified, and their affinity with thoſe Regions where the effects are to be manifeſted thus.

If they be fortunes and have relation to the evil places where the events ſhall happen, and no wiſe contradicted by other Stars, they more effectually perform what events were afore promiſed; but if they have no relation to thoſe places, or if they be gainſayed by malevolent Stars, their good influence is by ſo much leſſened, and ſo thou mayeſt judge on the contrary. And thus much of Eclipſes according to *Ptolomy*.

Some lines towards the latter end of the eighth chapter of his aforeſaid ſecond Booke I have willingly omitted, for that I do not in every word agree with him, and therfore herein I ſhall deſire to be excuſed, as alſo if I have in any other places varied ſomewhat from him; I know no reaſon why any man that ſtandeth on his ſhoulders may not ſee farther then he; truly I muſt really confeſs he hath merited much honour from his ſucceſſors, wherefore I ſhall eſteem him as for his ſhortneſs, ſo for his accurate and ſufficient largeneſs and method before any or all other *Aſtrological Philoſophers* whatſoever; and therefore (as I have already ſaid) with him I ſhall conclude as touching this matter, adding only this Chapter which I have collected out of of *Junctinus*, that we may haſten to a concluſion of this Treatiſe.

Chap. V.

Of the Sun *and* Moon *Eclipſed in any Decanate or Face of the twelve* Celeſtial Signs.

Divers rules have I before delivered unto thee which I collectedout of *Junctinus*; wherefore now for concluſion of this point; I thought good to give thee this Chapter out of him alſo, the which he gathered from the writings of *Proclus*.

When there happens any Eclipſe either of the *Sun* or *Moon* in *Taurus*, *Virgo*, or *Capricorn*, it denotes a ſcarcity of the fruits of the Earth and Corn; in *Gemini*, *Libra* or *Aquaries*, a Famin and outragious diſeaſes, Peſtilencies and Mortalities; in *Cancer*, *Scorpio* or *Piſces*, the death and ſlaughter of obſcure, common Plebean kinde of people, continual quarrels and ſeditions, and great damage to Navigators and ſuch as converſe in the Sea, or Sea-affairs; in *Aries*, *Leo* or *Sagittary*, I need ſay nò more then this, thas it is ſufficiently declared in the handling the ſeveral Decanates of theſe Signs; wherefore it will not be amiſs if we alſo go through every ſign of the whole *Zodiack*, beginning at *Aries*, that ſo thou mayeſt not be to ſeek upon any Eclipſe of the Luminaries, and firſt then of the *Sun*.

When the *Sun* is Eclipſed in any of the firſt ten degrees of *Aries* (which you have heard is the firſt Decanate or Face thereof) it portends the ſudden and frequent motion of Armies, continual expeditions, aſſaults and batteries with many tumults, ſeditions and controverſies, and an inclination of the ayr to intemperate heat and drought. ♈ 10.

In the following Decanat or Face, (*viz.* from the tenth to the twentieth degree of *Aries*) it denotes the Impriſonment, trouble and ſadneſs of ſome King, and danger of death unto him, a corruption of trees that are fruitful or of ſuch fruits as are produced of Trees, as alſo of the Earth. ♈ 20.

In

♈ 30. In the last Decanate or Face, (*viz.* from the twentieth to the thirtieth, or last degree of *Aries*) he bringeth grief and sadness to mortals, and the death of great women, and a scarcity or diminution of Cattel (*viz.* those of the lesser sort, because it is signified by *Aries.*)

♉ 10. An Eclipse of the *Sun* happening in the first Face of *Taurus*, afflicteth Negotiators, Agents and Solicitors, destroyeth businesses, and the Corn upon the Earth.

♉ 20. In the second Decanate or Face of *Taurus*, incommodities to such as bear children, and also to Travellers.

♉ 30. In the third, Pestilence and Famine, from whence we may collect the destruction of greater Cattel, *viz.* Buls, Oxen and Cows.

♊ 10. An Eclipse in the first Face of *Gemini* (of the *Sun*) causeth dissention amongst Priests, of what Order soever they are, inveterate hatred and seditions, and a contempt of both the Law of God and Man is to be feared.

♊ 20. In the second, thefts and robberies, piracies and slaughters.

♊ 30. In the third, the death of some King, and various mischeifs to such Commonwealths as are under *Gemini*, and the frustration of such Cities affairs and Negotiations.

♋ 10. Again, an Eclipse of the *Sun* in the first Face of *Cancer*, troubleth the ayr, and causeth various winds and alterations of weather.

♋ 20. In the second, dryeth up Rivers and Fountains, and causeth petulent and greivous mortalities.

♋ 30. In the third, through *Armenia* and *Africa*, and the rest of the Regions and Places subject to *Cancer*, Hidropical diseases, seditions, and the disease of *France*, *Naples*, *Spain*, *England*, and indeed of all the World; yet commonly called the *French* and *Neopolitan disease*, or more plainly the *French Pox*.

♌ 10. Also an Eclipse of the *Sun* in the first Decanate of *Leo* denotes the death of some eminent Prince, and the scarcity of Bread-corn.

♌ 20. In the second, troubles and anxieties to Kings, Princes and Great men or Magistrates.

♌ 30. In the third, captivities, slaughters, rapines and profanation of holy and sacred Houses (I conceive he hereby meant Churches, Monasteries, and such like.)

♍ 10. Moreover an Eclipse of the *Sun* in *Virgo*, argues the grievous calamity and death of some certain King in the confines of *Virgo*.

♍ 20. In the second, Famine, Pestilence and deadly Seditions.

♍ 30. In the third, to Pictures, Poets and Merchants, and such as live by their Ingenuity and wit slaughters, destruction, banishment, and the like.

♎ 10 If an Eclipse of the *Sun* be in the first Face of *Libra*; it corrupteth the Ayr, causeth the Pestilence; and a scarcity and dearness of Corn

♎ 20. In the second, portendeth the death of some Great King; under the Dominion of *Libra*, Seditions and Famine.

♎ 30. In the third, discords amongst Great ones, and detriment in their estates.

♏ 10. Also if an Eclipse be in the first Face of *Scorpio*, it moveth and stirreth up Wars and tumults, slaughter, hatred, captivities, plots and treacheries.

♏ 20. In the second, mischief to some King whose minde is averse to war.

♏ 30. In the third, the rise of some tyrant, the slothfulness and idleness of the former King hateful to every one.

♐ 10. In the first Face or Decanate of *Sagittary*, if an Eclipse of the *Sun* be, it shews grievous dissentions and deadly fewds amongst men.

♐ 20. In the second, the death of Camels and such Cattel as chew the cud (especially the greater sort) and such like.

♐ 30. In the third, prejudice to Horses and Armies.

♑ 10. Again, an Eclipse of the *Sun* in the first Decanate of *Capricorn*, it denotes unhappiness and chances to Great men, the transmigration of some King, and the Rebellion of the Nobles and rusticks.

♑ 20. In the second, hired souldiers are excited and animated against their Commanders and Superiours, and frustrateth all their devices.

In

In the third, it induceth the tumultuary motion of the King, and causeth Famine. ♍ 30.

Moreover an Eclipse of the *Sun* in the first Face of *Aquaries*, causeth publique ♒ 10.
sorrow and sadness.

In the second, publique thefts, rapines and roberies, Earth-quakes and Famine. ♒ 20.

In the third, the death and slaughter of sheep and beasts of the field. ♒ 30.

Lastly, an Eclipse of the *Sun* in the first Face of *Pisces*, drieth up Rivers, and un- ♓ 10.
fortunateth the Sea and the affairs thereof.

In the second, the death of famous and excellent men, destruction of Fish, Earth- ♓ 20.
quakes, &c.

In the third, sedition, cruelty, furiousness and inhumanity of souldiers. ♓ 30.

An Eclipse of the *Moon* now in every Decanate is to be considered, since we have done with the *Sun*, wherefore when the *Moon* is Eclipsed in the first Decanate of *Aries*, she denotes Feavers, destruction of Woods by fire, and a siccity and dryness of the ayr. The Moon eclipsed in the first Face of *Aries*.

In the second, Pestilence. ♈ 20.

In the third, Abortive births, incommodities and such like dangers to women. ♈ 30.

An Eclipse of the *Moon* in the first decanate of *Taurus*, denotes destruction and ♉ 10.
death to great Cattel.

In the second, the death of the Queen of some Region under *Taurus*; and a ♉ 20.
scarcity of seeds and barrenness of the Earth.

In the third, she shews cruelty on Serpents and such like. ♉ 30.

Also an Eclipse of the *Moon* in the first Face of *Gemini*, threatneth incursions ♊ 10.
and rapins of enemies.

In the second, the frequent motion of Armies, and the solicitations of private ♊ 20.
and publique things.

In the third, the death of some illustrious and famous man. ♊ 30.

Again, an Eclipse of the *Moon* in the first Face of *Cancer*, excites and stirs up ♋ 10.
Wars.

In the second, grievous exactions, intolerable Tributes, Taxations and such like ♋ 20.
burthens.

In the third, death to the Female sex, and sudden destruction and miseries. ♋ 30.

Also an Eclipse of the *Moon* in the first Face of *Leo*, denotes the death of either ♌ 10.
some Illustrious King or famous Man.

In the second, the journey of the King and mutation of things. ♌ 20.

In the third, she excites the People and Armies to new actions and attempts. ♌ 30.

An Eclipse of the *Moon* in the first Face of *Virgo*, causeth diseases and Infirmities ♍ 10.
to the King, and various seditions and discords amongst men.

In the second, causeth mischief to Councellors, Scribes, or such like men. ♍ 20.

In the third, brings deadly diseases. ♍ 30.

A Lunary Eclipse in the first Face of *Libra*, provoketh furious and tempestuous ♎ 10.
hail storms.

In the second, mischief and trouble to every one. ♎ 20.

In the third, death to some famous and illustrious men. ♎ 30.

If an Eclipse of the *Moon* be in the first Face of *Scorpio*, it causeth horrible Thun- ♏ 10.
der and Lightning, and sometimes Earth-quakes.

In the second, dryeth Olives; and causeth a dry ayr, and Burning Feavers. ♏ 20.

In the third, the same is threatned, and death; many seditions, quarrels, and ♏ 30.
troubles over and above.

Also an Eclipse of the *Moon* in the first Face of *Sagittary*, sendeth thefts and ra- ♐ 10.
pines.

In the second, destruction to Horses and Mules, ♐ 20.

In the third, the Pestilence and many evils. ♐ 30.

Again, the *Moon* eclipsed in the first face of *Capricorn*, shews suggestions amongst ♑ 10.
men, and untimely death; or mischief to some illustrious and Noble man.

In the second, frequent incursions and assaults of souldiers, thefts, roberies and ♑ 20.
Captivities.

♑ 30. In the third, the death of some King under the Dominion of *Capricorn*, also sedition.

♒ 10. Moreover the *Moon* eclipsed in the first face of *Aquaries*, denotes the misfortune of some King under *Aquaries*.

♒ 20. In the second, universally hurteth the seed of the Earth.

♒ 30. In the third, a change in all things.

♓ 10. Lastly, the *Moon* eclipsed in the first face of *Pisces*, bringeth sadness and anxiety to those we call Priests, and Religious Houses.

♓ 20. In the second, the death of some great and Illustrious Person.

♓ 30. In the third. thefts, rapines, robberies by Land, and piracies and troubles by Sea.

And thus much shall suffice to be said of Eclipses at this time; hereafter God sparing me life and leisure from my other studies, perhaps I may make some addition thereunto if I finde the present age worthy thereof; Let us now proceed.

Chap. VI.

Of Comets and Blazing-Stars, what they are, the many sorts thereof, their Portences, and how long they appear at any time.

What a Comet is.

ELsewhere you may remember you have been shewn what a Comet is, *viz.* in the 16. Chpater of the 3. Section of this Book, it being no other then a dry exhalation, viscuous and slimy, exhaled by the *Sun* and power of the Stars by degrees into the upper Region of the Ayr; for by how much the dryer or moister are the vapours whereof they are compounded, the higher or lower are they placed and drawn up.

The name thereof.

This word *Comet* we borrow from the *Greeks*, who call it Κομήτης, *Cometes quasi comata stella*, an *hairy Star*, as the word signifies in *English*, whence the *Latines* call it *Crinita*, because many times they appear like hair made of fire, or fire in the manner and form of a mans head, or an horses main, and we in *England* do vulgarly call them *Comets* or *Blazing-Stars*, of which there are divers sorts, as mentioneth *Pliny*, *Lib.* 2. *cap.* 25. *de Nat.* and others.

Divers sorts of Comets, or Blazing stars.

The first by the *Greeks* called πωγωνίας, *à barba*, resembling a beard, because it hath a circle about it of that form or shape, I mean about the nether part thereof.

The second they call ἀκοντία ἀπο τὸ ἀκοντίω, *id est*, *a jaculo*, because it is shapen in form of a dart or spear.

The third ξυφίας, which is the same as is the former, save only they are shorter and sharper-pointed at the top then the other, and pale like a sword and without raies.

The fourth δίσκος, *discus*, *id est*, a dish or platter; this Comet is so called for that it is round resembling a dish, yet now and then it putteth forth one of the brims thereof.

The fifth πίθος, *Pitheus*, and this is in form like a Tun, invironed in a smoaky light.

The sixth κεράτιας, *Ceratias*, thus called for that it resembleth an horn, and such an one *Pliny* testifieth appeared when the whole manhood of *Greece* fought the battel of *Salamis*.

The seventh λαμπὰς *lampas à* λάμπειν, *splendeo*, to shine like a lamp, and therefore hath it this name.

The eighth ἱππεὺς, *Hippeus*; this emitteth streams like unto an Horse main, and therefore it is thus called; this is swift in motion and often turneth round, as saith *Pliny*.

A ninth he recordeth to be white and bright like silver hair, and of that splen-

dor

dor that a man is hardly able to behold it, and others become ſhaggy and compaſſed as it were with hair or frindge round about.

They are in a manner all ſeen under the *Great Bear*, or that conſtellation which we vulgarly call *Charlimains Wain*, or *Charles his Wain*, yet ſome have been diſcerned to appear in that white part of the Heaven called commonly the *Milky way* from the fictions of the Poet; they denote many boiſterous winds and exceſſive heat; ſeldome are any ſeen in the Weſt part of Heaven, but about the South or Antartick Pole ſome have been ſeen, as *Pliny* in the ſame aforeſaid Chapter teſtifieth, to whom I here refer thee where thou ſhalt finde what Prodigies they were the fore-runners of in the time of *Claudius Cæſar*, *Pompey*, and *Octavius* the *Conſul*.

Where or in what part of Heaven uſually ſeen.

It hath been obſerved and noted by the diligent care, induſtry and pains of the Antients, that they never appear a ſhorter time then a ſeven-night, nor longer then 80 dayes; ſome have ſaid 40; others 75, from *Plutarch*, who noted ſo much from the Comet which appeared before the *Peloponſian* wars in *Greece*; but their continuance is according to their magnitude; for if they be but ſmall, they will be ſoon burnt out, unleſs they be daily fed with new exhalations: I ſhall not here trouble my ſelf to recite what *Seneca*, *Ariſtotle*, and others write in Hiſtories concerning ſuch horrid accidents which have followed in many places on the appearance of Comets, ſince all the learned in the works of Nature do unanimouſly conclude they are the fore-runners of much tribulation, alteration, anxiety, and trouble, which I ſhall by and by more amply deliver unto thee.

Their continuance in the Heavens.

You are to take notice that ſome Comets do move, as the Planets; and again, others, ſtir not but are fixed as are the other Stars.

Some Comets move, others again are fixed.

To judge of the accidents portended by Comets, the place of their appearance in the Heavens is to be obſerved, and what Stars are in Configuration therewith; alſo in what ſimilitude they appear, and where they appear and ſhine.

How to judge of their Portences.

If they appear like ſwords, wars are threatned, and deſtruction of mankinde; like Flutes or Hout-boys, it portends miſchief to Muſitians; if in the middle of a ſign, to whore-maſters, and women gameſters; in form of a triangle or quadrangle, *viz.* a *Trine* or *Square* Aſpect to any of the fixed Stars, to wits and learned men; if a Comet appear in either of the Nodes, or thoſe places which we commonly call the Head and Tail of the Dragon, it proves infectious and peſtiferous.

We come now to ſhew the events of Comets, or ſuch things as they are the forerunners of; yet I cannot but firſt let my Reader know the ſtrange foreknowledge *Sybilla Tiburtina* had in this Science, who from the apparition of that great and famous Comets which was ſeen in *Cæſar Auguſtus* his time (in whoſe dayes and reign was our Saviour *Chriſt* born) told the Emperour that it pointed out a child born of a Virgin, which ſhould be greater then he; and therefore ſhe exhorted him to worſhip and adore him, &c.

The birth of our Saviour fore-known by the Comet in *Auguſtus* his time.

Hiſtories, antient Writers, and common experience in former ages teſtifieth unto us that theſe ſigns in the Heaven, or appearance of Comets, are the aſſured forerunners of the ſterility of the Earth, Peſtilence, Famin, War, alterations of Kingdoms, States and Empires, Laws and Cuſtoms, Winds, Earth-quakes, Iuundations, extream heat and drought, greiveous diſeaſes and infirmities, and ſuch like horrid evils.

The Portencies of Comets and Blazing-Stars.

Chap. VII.

Shewing the Physical reasons of the horrid and terrible portences of Comets and Blazing-Stars.

THat they are the cause of *inordinate heat*, is apparent by their ardent burning in the ayr, and their matter of which they are made.

Of *sterility*, by reason the fatness of the Earth is (together with the exhaled matter whereof they are composed) drawn out, and the Earth left dry, and lean, and so the moisture and convenient humidity, whereby it fructified all things growing therein, is dried up by excessive heat, and consequently rendred barren, whence there must needs follow famine or sterility in those Regions and places where they are seen, or from whence their matter or substance was drawn.

Of Pestilence and *Diseases*, in that the ayr is by them infected through hot, thick cloudy exhalations, the which being drawn in at the mouth of living creatures, infecteth and killeth them; also by excessive and inordinate heat the radical humidity and moisture of living creatures whereby they subsist, is dryed up, whereby they become no other then dead carkasses: wherefore it is necessary in such times to use cooling and moistning preparatives which are of that nature as to restore and conserve radicall moisture.

Of War and alterations in Kingdoms, States, Laws and Customs, in that when a Comet or Blazing-Star appears, there are many exhalations in the Ayr, and those of nature hot and dry, the which do so dry up the humors in men, and increase choler, that they are easily excited to quarrels, after which follow blows, wars and blood-shed; and so consequently alterations in States, Governments, Laws, Customs, and Empires.

Of Winds, for that they are of the same matter whereof Comets are, as you have heard in the 16 Chapter and 3 Section of this fourth Book; and when any Comet or Blazing-Star appears, many such dry vapours are exhaled; besides, when they vanish, they become windy vapours.

Of Earth-quakes, for the same aforesaid reason; for they are the occasion of winds, and winds of Earth-quakes, as in the same aforesaid 16 Chapter you have been taught.

Of Inundations, for the same reason also; for Comets cause winds, winds cause the Sea to roar and rage, whence follows inundations.

Thus have I delivered you the reasons of their portences the which I would not have thee nor any to fear, though never so horrid and terrible, but rather take courage thereby to call earnestly to God for mercy, that he might evert his judgments whereof he doth so fairly warn us by these his messengers.

Chap. VIII.

Shewing some other names of Comets or Blazing-Stars, and their Portences.

HEre it will not be amiss, if I set down something which I had almost forgot, *viz.* that Comets and Blazing-Stars seldom are seen, for that it is not an easie matter for the *Sun* and Planets, (neither is it soon done) to draw up so much dry vapour as is requisite for the composition of such an apparition; and therefore is it also that there doth but one appear at a time, though *Aristotle* affirmeth there hath been many seen together, and this I must confess is as likely to be true as many other of his stories and tales. Why Comets are seen but seldom, and but one at a time.

They are seldom or never seen in *Winter* by reason of the abundance of cold and moist weather that then aboundeth, so that there can be no such dry vapour exhaled by the *Sun* or Stars, nor in that quantity as is requisite to the composition of such apparitions; neither in *Summer*, by reason of the excess of heat, or the heat of the *Sun* which consumes and disperseth the matter whereof they are made, so that it cannot ascend unto that part of the Region of the Ayr wherein they are usually placed; neither in the *Spring* time, by reason of the abundance of moisture that then reigns, and the want of sufficient heat to elevate so much matter; but in *Autumn*, especially when *Saturn* and *Mars* are in *Conjunction*, because then the heat that exhales the matter, is more strong. At what time of the year Comets and Blazing Stars usually appear.

Farther note, that some Comets are white, some again red, which ariseth from the divers nature and qualit of the matter whereof they are; for pure thin exhalations produce a white, clear and bright Comet; when it is more gross and impure, red, and these appear like burning coals; but when the matter whereof they are is very gross, they appear as red as Scarlet or blood; wherefore the Antients have assigned them unto the several Planets according to their complexions; for such as are Saturnian, are pale, wan and of a leaden colour like unto *Saturn*; Jovial, bright; Martial, red; Solar, golden or yellow; Venereal, obscure; Mercurial, blew, &c. Comets white and red; and the reason thereof.

Such as are like the hairs of a mans head (as you have heard) are more condensed and thick in the middle, but about the edges more rare; those resembling beards, have their extreams more rare and dispersed; and those that are much extended in length, are more rare and subtil. The reason of their shape and form.

The Antients have delivered moreover these nine following several Comets or Blazing-Stars, and their virtues or Portences which I could no wise omit being so necessary to Instruction. The distinct significations of every Comet or Blazing Star.

The first then is called *Veru*, for that it resembleth a spit, or dart, and appeareth in the day time very terrible to the beholders: It denotes a scarcity of fruit both of the Earth and trees; mutations in Church and State, grievous slaughters and the death of Kings, Nobles and such as are of their adherence.

The second, *Tenaculum*, of the colour of *Mars*, and hath raies under it like the flames of burning coals: it signifieth there shall not be such plenty as formerly, yet not famine; wars also are thereby stirred up to the great prejudice of the godlier sort of people who shall be very forward therein.

The third, *Pertica*, which sometimes emitts obscure raies, and again at other times bright; this denotes a drought both of the Earth and Waters, and a scarcity of Provisions; the which if corporally joined to any Planet signifyeth events according to the nature of that Planet (the nature of every Planet you have been taught before)

fore) as if it be joined to *Saturn*, there shall be mortalities, troubles to old men, and those of the religious Orders: to *Jupiter* it extends its effects to Kings and Grandees whether good or bad according to their fortitudes; to *Mars*, many wars, tumults, slaughters and effusion of bloud: to the *Sun* it will not appear by reason of the *Suns* splendour, yet it portends the death of Kings and many tribulations, plagues, and sicknesses; to *Venus*, it signifies drought, and a diminution of great waters; to *Mercury*, it denotes the death of young men, wits and ingenuous souls; to the *Moon*, it signifies death and grievous mortality to men, especially common people.

The fourth *Miles*, consecrated to *Venus*, and hath an hairy tail or main, emitting *Moon*-like beams or rayes; it signifieth mischief to Kings, Nobles and Great men, and that men shall rise that will endeavour to alter the Laws and antient Customs, and set up new; but the greatest evil portended thereby will be incident to those places towards which it extends its tail or rayes; it denotes also wars.

The fifth *Cerulеus*, of a blew or azure colour, appropriated to *Mercury*, it denotes the death of Kings and Grandees, Nobles such as are chief Rulers, and chiefly towards the part towards which it extends its rayes; also wars.

The sixth *Aurora* sive *Matutina*, assigned to *Mars*, it hath a tale, and is of a fiery complexion; when it appeareth towards the East, bending its head downwards, it signifies war, combustions, fire and sword, pestilence and famine in *Arabia* and *Egypt*, drought and a scarcity of waters, and this shall extend also to the Western Regions.

The seventh *Argentum* sive *Argenteus*, and this is the brightest and cleerest of all Comets; it hath pure bright beams; when it appears, *Jupiter* being then in *Cancer* or *Pisces*, it promiseth abundance of corn and fruit in those parts where it appeared; but if *Jupiter* be then in *Scorpio*, it will not be altogether so good.

The eighth *Rosa*, this is a great round Comet, and is of the form and similitude of of a man, it causeth the death of Kings, Great, Noble and Rich men, and the alteration of things.

The ninth and last *Niger*, appropriated to *Saturn*, being in colour like unto him; it denotes mortality both natural and also by the sword, beheadings and the like.

Note. If a Comet appear in the Ascendent of any Town, Kingdom, City, Family, or in the Ascendent of the Revolution of the World, it signifieth destruction of the things signified by the Ascendent and the sign thereof; and if it appear in the sign of the mid-Heaven at the time of any of these, it bringeth danger to such as are promoted to honour.

The signification of Comets in Earthy signs, watry, aiery and fiery.

Comets appearing in earthy signs, denote sterility through drought; in watry, through abundance of rain and floods, and causeth also Pestilence; in aiery, they promise Winds, Seditions and Pestilence, yet not alwayes Plagues; in fiery, Wars, slaughters and commotions.

CHAP.

CHAP. IX.

Of the signification of Comets and Blazing-Stars appropriated to the seven Planets.

RECeive these Rules following, as from the *Chaldeans*, *Arabians*, and such as were very expert in these matters in former Ages.

The Portences of such Comets as belong to *Saturn*.

Wherefore know, that if any Comet of the nature and complexion of *Saturn* appear in the Ascendent of the Revolution of the World, it denotes many evils, Famine, Pestilence, Banishment, Want, Anxiety, terrour and trouble, Chronick diseases, and Melancholy distempers, Catarrs, Quartane Agues, Falling Sickness, Leprosies, Palsies, Cancers, and those diseases which are of continuance, lingring Consumptions, and the like; destruction to Beasts appertaining to the use of man; excessive cold weather in winter; (but you are still to remember the Nature of the Climate; for this inordinate cold in *Æthiopia* will cause but a temperate Ayr, &c. and therefore this is to be understood of these Northern parts,) clouds, frost and snow, strong and high winds, tempests, shipwracks, destruction of Fish, as also of Fruit by Caterpillers, Locusts, and such like Vermine; great Inundations and storms, to the anoyance of Cattel, and all things, Men and Kingdoms under the Dominion of *Saturn* shall suffer detriment, and be in danger of destruction. *Note.*

Comets of the nature of *Jupiter* and their portences.

Such as are of a silver colour, bright and of great splendor, and of the nature of *Jupiter*, cause a plentiful year when they appear in the Ascendent (as you have heard) wholsome blasts of Ayr with many seasonable showers, especially if it be a watry sign; it denotes also such infirmities as are of the nature of *Jupiter* (which you have heard in the second Book of this Volume) and many alterations and changes in such Kingdoms, Regions and Places subject unto him, the which I have there also at large set down.

Comets of the nature of *Mars*, and their significations.

Those Comets which you have heard we have understood by the names of *Veru* and *Pertica* are of the nature of *Mars*, wherefore they denote horrible winds, storms, and tempests, a drought of Fountains, and a destruction of Fruit by corruption, and all the diseases portended by *Mars*; &c. frequent Thundering and Lightnings to the destruction of many Ships at Sea, wrath, quarrels, heart-burnings, slaughters and blood-shed amongst men; tumults, seditions and wars, alterations of Kingdoms, Laws, Government and Customs, and such like evils appropriated to the nature of *Mars*, and they shall chiefly be incident to such men as are under his Dominion, Towns, Cities, Kingdoms and Places, as also to those parts towards which the Comet extendeth its tayl as you have heard.

The significations of the *Sun* his Comets.

Comets and Blazing-Stars of the nature and complexion of the *Sun*, denote the death of Kings, Great men and Nobles in those parts they appear, and in that Kingdom or Nation under the Ascendent of that sign wherein they appear, and for which the Revolution is made (when they are seen in the Ascendent thereof;) also alterations in Government to the better; continall and dayly tumults, also war, drought, and such infirmities as are solar, and those chiefly to solar men, and to such places as are under his Dominion.

Comets of the nature of *Venus*, and their portences.

Such as are appropriated unto *Venus*, shew their Effects on Fruits and in Waters, and cause change and mutations in the World, alterations of the Laws, Customs and Priviledges of Men; damage and detriment to Women, Nuns, and Matrons, chiefly in their Stomach, Secrets and Reins, &c. All infirmities signified

by

by *Venus* are threatned, to those especially that are under her rule, and also to those places subject unto her.

What is signified by Mercurial Comets.

Mercurial Comets occasion the death of some Great man (still remember this is where they have Dominion) grievous calamities, War, Pestilence and Famine, Destruction, Tribulation, Anxiety, trouble and sadness to Mercurialists, and Ingenuous and wise men, and such as are ruled by *Mercury*, and grievous trouble and sorrow to such places as are subject unto him, and the sign wherein the Comet appears, and places to which it extends it self, and where it is visible it sends Mercuriall diseases.

What by Lunar.

Lunar Comets chiefly manifest their significations on women and common people; as also to all such as are under her rule, whether Towns, Cities, Kingdoms or Nations; they particularly denote troubles, alteration of the Laws, Customs and Rites, Sterility and Wars, all infirmities signified by the *Moon*, and those chiefly to such as are by her governed, &c.

Note also, that if a Comet extends its self towards *Saturn*, (*viz.* its raies or tail) it portends the *destruction* of the fruits of the Earth, and a scarcity or Famine; towards *Jupiter*, wrath and destruction to Kings, and the Grandees of the Earth; towards *Mars*, grievous and terrible sicknesses, wars, slaughters and blood-shed, and the alteration of Kingdoms; towards the *Sun*, the death and destructions of Kings and Government; towards *Venus*, the death of Great and Noble women, and damage to such things as appertain unto them; towards *Mercury*, much consumption of wealth, with shame and infamy; towards the *Moon*, troubles and shame to the People in general.

Chap. X.

Shewing the Significations of Comets, when they appear in any of the twelve Signs of Heaven.

Of the signification of Comets when they appear in *Aries*.

Albumasar and *Junctinus* with many others say, that if any of the aforesaid Comets or Blazing-Stars appear in *Aries*, it signifies evill and detriment to Noble men, and the Grandees of the Earth in the Eastern parts, and abundance of sadness to the commoner sort, (and truly I conceive all Nations, Kingdoms and People, Cities, Towns, Villages and Families under the sign *Aries* will suffer the same) also a noise of the clashing of Arms, blood-shed, and the death of some eminent Prince, or slaughter of some great Lady, (you must remember to confine your judgment herein to the places wherein the Blazing-Star or Comet hath power, so also in the subsequent rules in the like case) with fear and trouble of slaughter amongst men; also great drought, common diseases in the Head, Eyes and Brain, a rot amongst small Cattel, especially Sheep, and a dejection of Great and Noble men, or an un-throning of some King, and a rise or promotion of vile and ignoble mean people.

If its apparition be in the Eastern part of Heaven, it will operate sooner, and there shall be enmity amongst men; but if in the Western, more slow, and much evill and detriment from Kings or Superiours, and many showers, inundations and frequent snows in Winter.

In *Taurus*.

If any Blazing-Star or Comet appear in *Taurus*, it signifieth mischief to men, and diminution of their goods, also injuries and wrongs put upon them; it uses also to signifie (as say the Antients) the death of some Great man, Captivities, injuries, and a toleration of evils; detriment to the greater sort of Cattel, especially Buls,

Buls, Cows and Oxen, great winds, a corruption of Fruit, and deſtruction of Corn, and in Winter much cold, alſo grievous Earth-quakes, vehement ſickneſſes, and dry ſcurfie diſeaſes, proceeding of putrefication, as ſcabs, &c.

If it appear toward the Eaſt, it will ſooner operate, and the King ſhall fear his Enemies, and men ſhall be moleſted with boils and ſwellings about the Groins, and theſe ſhall continue for ſome years; alſo ſickneſſes in the Summer-quarter; and if it appear in the Weſtern part, it will work more ſlowly, and ſignifies much rain.

In *Gemini*, if any Comet appear, it ſignifies men ſhall be laſcivious and inceſtuous, looſe livers and neglecters of goodneſs; alſo it denotes quarrels, wars, and diſſentions amongſt men, ſickneſſes and the death of children, and yong men eſpecially; alſo Abortive births, the ſlaughter of Birds, Famine, Thunder and Lightning, with very high winds to the eradication and ſubverſion of trees and houſes. In *Gemini*.

And if it appear towards the Eaſt part of Heaven, the Effects thereof will ſoon be ſeen, and many Grandees of the World ſhall be abaſed, and brought down from their High Places and Honours; and if it appear in the Weſt, not ſo ſoon, and it ſignifies much captivity, and abundance of rain and inundations.

Alſo if a Comet appear in *Cancer*, it ſignifies abundance of Locuſts (in the parts where they are naturally produced, in our Climate it produces Caterpillars, and ſuch like pernitious worms) which ſhall eat up and deſtroy the Fruits of the Earth, alſo ſmall worms in Corn and Trees, a ſcarcity of Fruit and plenty of Worms; it denotes alſo wars, diſcords and much evill, the death of ſome Great Perſon, ſubmerſions, Rapes and Robberies, Famine and Peſtilence. In *Cancer*.

And if it appear in the Eaſtern part of Heaven, its Effects will be quickly manifeſt, and there ſhall be ſcarcity of Proviſions for the uſe of man towards the latter end of the year; if in the Weſtern, not ſo ſoon; it denotes the kindneſs of Kings and Great men to the Commons.

Again, if any appear in *Leo*, men ſhall be damnified by wild Beaſts, Lyons and Woolfs, (this is to be underſtood in thoſe Regions where ſuch feral creatures are) Worms and Vermin ſhall be deſtructive to the Corn, and men ſhall be damnified in their eſtates; the Gentry and Nobility ſhall ſuffer detriment, and many of them death, and War amongſt Kings towards the end of the year, and much effuſion of bloud in the Eaſtern parts [note the Parentheſis in *Aries*] and pains in the Eyes. In *Leo*.

And if it appear in the Eaſtern part, the Effects are ſoon manifeſted, and it ſignifies great Winds, Lightning, and a ſcarcity of Waters; in the Weſtern, not ſo ſoon, and it ſignifies many ſickneſſes, and that Wolves and mad Dogs will rage.

And if in *Virgo*, it denotes the extirpation of Domeſticks belonging to ſome King or Prince, or their removall out of one place into another, or out of one Kingdom into another, or their baniſhment, or their being carried away captive, and their goods and offices ſhall be taken away without any hope of reſtauration, neither ſhall they ever recover them; it denotes alſo damage to Merchants and mutual injuries and injuſtice amongſt men; alſo vexations and captivities, and much labour, pain, trouble, tribulations and ſadneſs, Feavers, Abortions in women, a noiſe of Arms, &c. In *Virgo*.

If it appear Eaſtward, the ſooner are its Effects manifeſt, and portends war; if Weſtward, the later, and denotes quarrels and a rankeneſs of Corn.

In *Libra* it denotes theft and robberies, alſo cutters on the High-way, and men ſhall fear poverty and want, and ſhall ſuffer through cold; it denotes alſo the death of ſome eminent man, ſlaughters, and ſecret plots and treacheries, a ſcarcity of Rain, impetuous Winds, a drought of Fountains and other waters, a want of the Fruits of the Earth, and Proviſions for the uſe of man, Earth-quakes, &c. In *Libra*.

And if it be Eaſtern, theſe Effects will the ſooner appear, and the Kings of *Babylon* (and ſuch as are under the ſign *Libra*) ſhall be unfortunate; and Horſes and Mules ſhall be dear, and Wars amongſt the *Romans*; but if Weſtern, the contrary, and ſervants ſhall contemn and reject their Maſters, and the fruits of the Earth ſhall not be altogether ſo ſcarce.

In *Scorpio.* In *Scorpio* any Comet signifieth abundance of war and rebellion to Kings, changes and alterations, detriment and damage to souldiers, labour and travel to all kinds of men, contentions amongst Great men, great perils and dangers, the death of some eminent man, and a scarcity of waters at some certain times, mischief to such as are with child, a scarcity of Corn and the fruits of the Earth, and pains in the Testicles and Bladder.

And if it be seen in the East or Eastward, these do soon appear, and it denotes a scarcity of rain, and that Wolves and Dogs will ravin; but if it be Westward, not so soon, and there shall be Locusts and such like creatures.

In *Sagittary.* Also a Comet in *Sagittary* denotes a decay of Nobility, and a suppression of Great and Noble men, wise, prudent and learned, and much evill and tribulation will fall upon them, and especially to Scribes or Lawyers, moreover captivity of Princes, war and such like.

But if it be seen towards the East, sooner will these be effected, and it signifieth the death of Kings, fightings, robberies and a scarcity of Provisions for the life of man; if towards the West, later, and it denotes many fantastical dreams, and that women shall have many Abortions.

In *Capricorn.* Again, in *Capricorn* any Comet signifies fornications amongst men, war amongst King and Nobles, many calamities and misfortunes, quarrels, poisoning of Kings, the death of Princes. cutting by the High-way, contempt of Religion, men and things; and it also shews persecution of or to Religion, hail, snow, and a sharp winter to the great anoyance of the seeds of the Earth; also it threatneth Famine, Pestilence, and the like.

If it be first seen in the Eastern part of Heaven, its Effects will suddenly appear, and it denotes that Kings shall be damnified by their enemies, and they shall be the occasion of their death and alterations in Government, snow also and abundance of rain, to the destruction of Vines and other the fruits of the Earth; but if in the Western, not so soon, and it denotes a Year of abundance of grass and water.

In *Aquaries.* Moreover if in *Aquaries*, it denotes many wars and slaughters, and the death of some honorable and eminent Prince or Lady in the Eastern parts, say some of the Antients; (but I should have judged it in the Western parts, *Aquaries* being a Western sign, &c.) war for a long time, Epidemical diseases, an obscuration of the Ayr, with thundring and lightning, Pestilence also, and the death of both Illustrious men, and also the common sort of people.

If it appear in the Eastern parts, their Portences will sooner operate, and it denotes abundance of grass; if in the Western, later, and it signifies various rumors, and chiefly of war, and that many men shall be imprisoned and captivated.

In *Pisces.* Lastly, a Comet in *Pisces* signifies war amongst kindred and such as are allied one to another, and there shall be much slaughter, contentions also touching matters of Faith, and priviledges and customs in Religion and antient Traditions; there shall be also many apparitions in the Ayr, fishes shall many of them suffer destruction, and it shall be dangerous Navigating; Kings shall War one against another, the father against the son, and the son against the father, and brother against brother, &c.

And if it appear in the East part of Heaven, the sooner will these be manifested, and it signifies enmities between Kings, Nobles, and Plebeans, tumults, bickerings, &c. if in the West part, the later, and there shall be many anxieties and deaths amongst men in the Western parts (I should judge it in the North-west parts,) and this shall continue three years, and and there shall be many birds, fishes, and inundations and overflowings of Rivers.

When Comets chiefly manifest their Effects. You have heard that they chiefly shew their Effects to those parts to which they emitt their beams or rayes, to the which I may adde the Regions where they are seen, and the Kingdoms, Countreys, Provinces and Cities subject to the sign wherein they appear; but the time when it shall be chiefly most manifest is when

when the *Sun* comes to the place of their first appearance, or to that Planet of whose nature and complexion it is, &c.

And thus much of Comets and Blazing-Stars; come we now to great Conjunctions, and so conclude these our labours.

Chap. XI.

Of great Conjunctions, their Number, and how to judge of their Effects.

MOst of the Antients have been short in their judgments on this subject, yet some more copious then others, but none so effectual as I could wish for thy instruction, since by the *Conjunction* of the Planets all the accidents and mutations of this Elementary World are known, especially by the *Conjunction* of the Superiours; how ever such as they are I shall here deliver unto thee with my best assistance; time and opportunity may happily produce more hereafter; in the Interim understand thus much,

That there are seven sorts of *Conjunctions* considerable.

The first and greatest of all the rest, is the *Conjunction* of the two superiour Planets *Saturn* and *Jupiter* in the first term or degree of *Aries*, which happens but once in nine hundred and threescore yearr.

The second is the *Conjunction* of *Saturn* and *Jupiter* in the first term or degree of every triplicity, and this is accomplished once in two hundred and forty years, yet once in twenty years, they come in *Conjunction* in one part or other of the *Zodiack*.

The third is the *Conjunction* of *Saturn* and *Mars* in the first term or degree of *Cancer*, and this is once in thirty years.

The fourth is the *Conjunction* of the three superiours, *Saturn*, *Jupiter* and *Mars* in one term or face of any sign.

The fifth is the *Conjunction* of *Jupiter* and *Mars*, which is a mean and the least *Conjunction* of the superiours, and therefore is not the fore-runner of such great mischiefs as the other, as you shall by and by understand.

The sixth is the *Conjunction* of the *Sun* with any of the rest of the Planets at the time of his entrance into the first point of *Aries*.

The seventh and last is the *Conjunction* of the *Sun* and *Moon*, which happeneth once every moneth.

Of which we are now in order to treat; but first you must know that the time for the erecting of your figure is when the Planets are in Partil *Conjunction*, *viz.* in the very same signe, degree and minute of the Zodiack. You may see what a Partil Aspect is in the 27 Chapter of the second Book of this Volume. Considerations before judgement.

Having then erected the Figure of the Heavens at your punctual time, and placed the Planets therein being reduced to the time of the day, have regard unto the fortitudes and debilities of the Planets, especially those in *Conjunction*, for if they be strong and fortunate, they presage good; if weak and impedited, the contrary.

And this good or evill shall be according to the nature of the Planets in *Conjunction*, and the nature of the sign in which they are; as if the Sign be aiery and the Planets evill, impediment in the Ayr, corruption and much damage thereby both to men and the fruits of the Earth is denoted; and so judge of the rest of the signs; in like manner judge the contrary if the Planets in *Conjunction* be Fortunes and well dignified.

Again, if the Malevolents be in *Conjunction* in feminine Signs, they denote Pestilence and evill infirmities to women; and the Female sex of things in general chiefly, in like manner to the Masculine sex if the Sign be Masculine; and health, prosperity and good success, if they are benevolent Planets.

Moreover in fixed ſigns, what they portend (whether they are Benevolents or Malevolents) is of continuance; in moveable, of little or no continuance: in common ſigns, a mean between theſe, *viz.* they are neither of long or ſhort continuance.

CHAP. XII.

Of the Conjunctions *of the Superiours.*

EVery Planet in ſome meaſure or other contributeth to the Government of this World [for the which they were ordained] but ſome more forcibly then others, as being fore-runners of greater and ſtranger accidents and mutations.

Of the *Conjunction* of *Saturn* and *Jupiter* in *Aries.*

For, the great *Conjunction* of *Saturn* and *Jupiter* in the firſt point of *Aries*, or the firſt term thereof, is the greateſt and moſt notable *Conjunction* of all the other, for that they are the higheſt, and ſo conſequently (as to us) the ſloweſt of the Planets, and therefore have more power to act what they denote then any of the other have, and for that *Aries* is the firſt of the ſigns of the Zodiack, and the firſt ſign of the Triplicities, alſo the firſt of the fiery Trygon.

And therefore it is that when theſe two higheſt Planets are in *Conjunction* in the fiery Trygon, (eſpecially in the firſt term or degree of *Aries* the Aſcendent of the world, and the place wherein the chief Luminary (*viz.* the *Sun*) was at the Creation) many commotions, wars, ſeditions, troubles, ſubverſion of Monarchies, Kingdoms, States, alteration of Laws, Cuſtoms, Priviledges and Rights, Plagues, Famine, Deſolation, Anxiety and trouble, Treaſons, Treacheries, and the death of Kings, Nobles, Princes, Emperours and Powers, follow.

Of the *Conjunction* of *Saturn* and *Jupiter* in any Trygon.

So likewiſe when they are in *Conjunction* in the firſt term of any Trygon, whether it be fiery, earthy, aiery or watry, but not ſo forcible is their then Effects, nor ſo terrible as the former, yet (though in a leſs degree) the fore-runners and occaſioners of grievous mutations and accidents, according to the nature of that Planet which hath moſt power of the two in the Sign wherein they are joined; for if *Saturn* be ſtronger then *Jupiter*, it will be very terrible; but if *Jupiter* be ſtronger then him, ſomewhat will be abated; in fiery, earthy and aiery Signs they cauſe drought and a ſcarcity of Proviſions and barrenneſs of the ground, Peſtilence and Famine; in watry, detriment by the too much abundance thereof.

Alſo when theſe two firſt *Conjunctions* are in any of the Angles, eſpecially the tenth, it denotes the ariſe of ſome new King or Prophet from the quarter ſignified by the ſign wherein they are joined, and if the Sign and Lord thereof be fortunate, it denotes their continuance, eſtabliſhment and glory; but if it be weak or afflicted, and its Lord, they ſhall be ſlain and put down; for the whole world is governed by theſe *Trygons*, as *Ptolomy* teacheth in his ſecond Book, and the whole *Macrocoſm* compounded of the four Elements which anſwereth to the four Triplicities, and therefore it is that the *Conjunction* of the Superiours in them are occaſioners of ſuch great mutations.

Of the *Conjunction* of *Saturn* and *Mars* in *Cancer.*

In like manner the *Conjunction* of *Saturn* and *Mars* in the firſt degree or term of *Cancer*, is the forerunner of much evill (yet are the two former preferred before it) *viz.* terrible wars, ſlaughters, depopulations and alterations of Government, and deſtruction of Kingdoms, fire and ſword, famine and peſtilence, &c. and if it be Oriental, its Effects will ſoon operate; if Occidentall, not ſo ſoon, the *Conjunction* of *Saturn* and *Mars* in any other ſign and place is not ſo terrible.

And truly this is a terrible *Conjunction* if rightly conſidered, and dictateth unto us upon

upon the first consideration, no less then horrible troubles and alterations in the World; If we but consider it, it is a *Conjunction* of the *Malevolents*, two enemies must needs be stronger then one, and here they are both together, and in a sign wherein *Jupiter* our best friend is exalted, and the *Moon* the mother of moisture pitcheth her Tent, so that by their *Conjunction* therein both the assistance of the one and the nature of the other is much damnified and afflicted; again, *Saturn* is therein in detriment, it being the sign opposite to his House *Capricorn*, and *Mars* is therein in his fall, *Capricorn* being the House of his exaltation, and therefore it is (these things being considered) that they are so mischievous, when joined in this sign, the which of all their *Conjunctions* is the worst, &c.

Of the *Conjunction* of *Saturn*, *Jupiter* and *Mars*.

Also the *Conjunction* of *Saturn*, *Jupiter* and *Mars* in any term or face, and beheld by the *Sun*, they being the three superiour Planets and most effectual for strength and height, signifieth the destruction of Kingdoms, Sects and Schisms, and great things according to their strength and the nature of that Planet which is strongest in the sign, &c. Note that when these Planets are joined in their exaltations, they denote good, to their power; yet there shall be much war, and many Miracles; if they be joined in their fals, they denote mischief, Famine and Pestilence, &c.

Chap. XIII.

Of the mean and lesser Conjunctions, *and their Effects.*

Some of the Antients have termed the *Conjunction* of *Saturn* and *Mars* (I mean their *Conjunction* in any other sign or place of the Heavens save that in *Cancer*) a mean *Conjunction*, that of *Jupiter* and *Mars*, a lesser, and that of the *Sun* with any Planet in his ingress into *Aries*, and his *Conjunction* with the *Moon* every moneth, least of all.

Their reasons will soon appear, if we but warily consider why they term the foregoing *Conjunctions* greatest or greater, for *Saturn* and *Mars* must needs do more mischief then *Jupiter* and *Mars*, *Saturn* being of a Malevolent nature, and highest of all the Planets, and so consequently slowest, (as to us, yet his motion doth equal if not exceed the *Moons*, only the largeness of his sphear causeth that it is not so apparently obvious to our sense) and *Jupiter* of a Benevolent and sweet Influence, and lower, &c. and therefore as touching the rest, your own sense will give you (having considered what hath been said) that the Inferiour are not of such power and efficacy as are the Superiour.

Of the *Conjunction* of *Saturn* and *Mars*.

The *Conjunction* of *Saturn* and *Mars* (I mean this mean *Conjunction*) denotes war and blood shed; but if you would know in what degree this will be executed, you are to see what Planet is Almuten of the figure, and whether he be fortunate or no, for if he be strong, essentially and free from impediment and affliction, and be of a Benevolent nature, judge the evil will be lessened in one kinde or other, and if this Almuten have any good Aspect to the place of the *Conjunction*, see to the nature of your Almuten and the quarter of Heaven he is in, and the nature of the sign he doth possess, and judge that by such things, occasions, or men signified thereby, shall the war threatned be mitigated, and perhaps dissolved, especially if there be any reception between him and the strongest of those Planets in *Conjunction*, &c. understand this in all the rest *mutatis mutandis*; likewise if your Almuten be evil, weak and unfortunate, judge the contrary, and that rather by such as are by him signified the war will be fomented or increased.

Note.

Note also, that if they are joined in humane signs, many infirmities shall be incident to men, and those according to the nature of the strongest of the two in

Conjunction; in earthy signs, frost, snow and cold shall molest and prove offensive and destructive to the fruits and seeds of the Earth; in fiery the Earth shall be barren through extremity of heat and drought; in aiery there shall be many high and tempestuous winds; in watry, abundance of waters and many inundations; so likewise if it happen in beastial signs, the evil chiefly will be incident to Beasts, and those especially that are of the nature and form of the sign, &c. (as you have often heard before in delivering rules for the judging of the Revolutions of the Years of the World) in this manner also mayest thou enlarge upon all the preceding and subsequent *Conjunctions*; if they be joined in an Angle, they declare war amongst great ones, and many tribulations and dissentions, which shall continue till they are otherwise joined, &c.

Note.

Of the ☌ of ♃ and ♂.

The chiefest of the lesser *Conjunctions* is the *Conjunction* of *Jupiter* and *Mars*, and this denotes many accidents and evils by rain, snow, corruption of the ayr, war and blood-shed; if *Jupiter* be strongest in the *Conjunction* it will not be so bad; if *Mars*, do not expect better; and if they be joined in the Ascendent of the Revolution of the Year, mischief and misfortune will happen assuredly unto the people in general; the nature of the evil judge from the nature of the sign they are in, and the Planet most fortified, &c.

In the same manner judge of the rest of the preceding and subsequent *Conjunctions*, if they be in the Ascendent of the Revolution, and so also according to the signification and nature of every House wherein you finde them in the Figure or Revolution, as you have heard in other cases sufficiently before; understand this and thou hast attained a great secret.

The ☌ of the ☉ with the other Planets. Of the ☌ of the ☉ and ☽.

The *Conjunction* of the *Sun* with any other Planet when he in his annual Revolution enters the first point of *Aries*, you are to judge according to the nature of the Planet whether good or bad, of which, as also his *Conjunction* with the *Moon* every Moneth, I need say no more in this place since what hath been delivered where we treat of the Revolutions of the World, of weather and alteration of the Ayr, and of Eclipses before in this same fourth Book may suffice; wherefore let us now draw to a conclusion of this work.

Chap. XIV.

Of the Conjunction *of the Planets in the twelve Signs according to* Hermes.

ENdeavour thou but to understand what hath been said touching *Conjunctions* and this one Chapter more, and thou wilt soon be able to give a rationall and sufficient judgement upon any *Cinjunction* whatsoever.

Of the ☌ of ♃,♀,☿ and ☽ in ♈.

When *Jupiter*, *Venus*, ☽*Mercury* and the ☽*Moon* are joined in *Aries*, they promise good success to Mankinde, and much gain and profit every where, fertil shewers, and honour to women and Secretaries of State; also if the *Moon* and *Jupiter* alone be joined in *Aries*, they denote justice and honesty amongst men.

☌ ♀ and ♂ in ♉.

When *Venus* and *Mars* are joined in *Taurus*, it signifies women shall brawl and quarrel with their husbands, and there shall be many Epidemical diseases amongst men and Beasts, destruction and slaughter, strong and Malevolent winds, and detriment to trees and fruits; also if *Jupiter*, and *Venus* and *Mars* and the ☽*Moon* be joyned in *Taurus*, there shall be much lying and dissembling amongst men, as also treacheries, destruction of Kings and Nobles, vile and ignoble men shall rebel and raise war against their Prince; also it denotes Earth-quakes: And if *Saturn* and

☌ ♃ ♀ ♂ and ☽ in ♉.

Jupiter

Jupiter and *Mars* be joined in *Taurus*, they signifie the death and mortality of beasts, and that Kings shall go out of their own Kingdoms into others; and there shall happen many infirmities to men through choler, and grievous mortalities both to Man and Beast. ♂ ♄ ♃ and ☌ in ♉.

Also when the *Sun* and *Venus* and *Mercury* are joined in *Gemini*, Scribes and Secretaries shall suffer detriment, and such as keep Books of Accompts, Stewards and Secretaries of State, Trustees, &c. souldiers shall be obedient to their Commanders, and many thefts and robberies by the High-way shall be committed, so that passengers are threatned mischief. ♂ ☉ ☿ and ☿ in ♊.

So likewise *Saturn* and *Jupiter* and *Mars* and the *Sun*, and *Venus* and *Mercury*, and the *Moon* in *Conjunction* in *Cancer* signifieth detriment in every thing, and fear shall fall on men, and the King shall perplex men, and one man another, there shall also be Earth-quakes and detriment both at Sea and Land. ♂ ♄ ♃ ☌ ☉ ☿ ☿ and the ☽ in ♋.

And when *Saturn* and *Jupiter*, and *Mars* and the *Moon* are joined in *Leo*, Kings shall war and kill one another, and there shall happen many great terrors and evils to men. ♂ ♄ ♃ and ☌ & ☽ in ♌.

When *Saturn* and *Mars* and *Mercury* are joined in *Virgo*, it signifieth damage and detriment to women, and Kings shall be deceived; also if the *Sun* be eclipsed in *Virgo* and *Mars* joined unto him, there shall be slaughter between the Nobles and Plebeans, and great dissentions; Also when *Saturn* and *Venus* are joined in this sign, it denotes an increase of waters. ♂ ♄ ☌ and ☿ in ♍. ☉ Eclipsed, and ☌ in ♂. ♂ ♄ and ♀.

When *Mars* and *Jupiter* are joined in *Libra*, it signifies the evill state of Noble men and their Associates; Also when *Jupiter* and the *Sun* and the *Moon* are therein joined, there shall happen mortalities to women and just men, and there shall be much rain, clouds and malignant ayr. ♂ ☌ and ♃ in ♎. ♂ ♃ ☉ and ☽ in ♎.

Again, when *Saturn* and *Mars* and *Venus* are joined in *Scorpio*, it signifieth the King shall be wounded, or bitten by some Beast, or stung by some Adder, or obnoxious creature; and that Kings shall go out of their own Lands into others; one King shall disagree and clash with another, and they shall break the league and promise which they have made to each other; Also when the *Moon* is also joined with them, it signifies much rain and increase of waters. ♂ ♄ ☌ and ♀ in ♏.

Moreover if *Scorpio* be the Ascendent of the Revolution of the World, and *Saturn* be there, and *Mars* also joined unto him, or have any participation with him in the Ascendent, and *Venus* be then Combust, and *Jupiter* retrograde, judge evill in every thing, wars and quarrels, sackings and spoilings of Cities and Towns, Earth-quakes, terrours and blood-shed, mortalities and many destructive infirmities, because *Scorpio* is the most unfortunate of all the signs; judge also that Kings shall disagree and fight one with another, and Noble and Great men shall die, and there shall happen many anxieties, tribulations and trouble in the world: also if both the Fortunes be joined in this sign there shall many seducers be discovered, and such as study to with-draw men from the true Worship of God. ♂ ♃ and ♀ in ♏.

Also when *Saturn* and *Jupiter* and *Mercury* and the *Moon* are joined in *Sagittary*, it signifieth there shall be many waters upon the face of the Earth, and that Kings shall exalt themselves; also Noblemen, Scribes, Astrologers and Ingenuous men shall be in great esteem. ♂ ♄ ♃ ☿ and ☽ in ♐.

Again, when the *Sun* and *Mars* and *Mercury* are joined in *Capricorn*, it signifieth destruction to Kings, causeth hot and dry diseases, many Combustions and fiery apparitions in the ayr; many windes and a scarcity of all sorts of Vegetables; and that there shall be many thefts and robberies. ♂ ☉ ♂ and ☿ in ♑.

Moreover when *Mars* and *Saturn* and the *Moon* are joined in *Aquaries*, it signifieth a scarcity of water and rain; damage to travellers; and that there shall be many Snakes and Serpents. ♂ ♂ ♄ and ☽ in ♒.

Lastly, when *Saturn* and *Jupiter* and *Mars* are joined in *Pisces*, it signifieth the death, and great damage of Kings, Noblemen and Grandees; also if the *Sun* and *Mars* and *Saturn* be there joined, the King shall be slain, there shall be little or no rain, and many Fishes shall be taken in the Sea; Note, that when *Dragons Head* ♂ ♄ ♃ and ☌ in ♓. ♂ ☉ ♂ and ♄ in ♓.

and

The *Conjunction* of *Dragons Head* and *Saturn* in any sign.

and *Saturn* are joined in any Sign, it signifieth evill and damage according to the nature of the Sign; as if they be joined in any fiery Sign, drought and damage to Beasts; if in *Aries*, to Sheep and small Cattel; if in *Leo*, to Lyons or feral Beasts and creatures of prey; if in *Sagittary*, to Horses, especially in the last 15 degrees thereof; if in Earthy, *viz. Taurus*, to Buls, Cows and Oxen; in *Capricorn*, to Goats, and such like, and damage to the Earth and fruits, but especially if in *Virgo*; if in watry, damage in and by water, shipwracks, and the death of Fish and creatures living in the water; if in Aiery, there shall be many tempestuous, pernicious winds and storms, corruption of the Ayr, the death of many Kings and many infirmities, &c.

Note. And thus have I (by the blessing of *God*) delivered unto thee the Natural rules and reasons of fertility, sterility, health, sickness, wars, peace alterations and accidents of this life, and how to judge of them *by the Revolutions of the Years of the World*, *Eclipses* of the two great lights and lamps of Heaven the *Sun* and *Moon*, *Comets* and *Blazing-Stars*, the fore-runners of great mutations, which we have found in all Ages *God* hath used to send for the reclaiming of his people from their evill wayes, before his wrath be poured on them; and lastly, by the great, mean and lesser *Conjunctions* of the *Cœlestial Planets*, who next under the Great Creator, Governour and Causer of all causes, are the Governours of the World, and causes of all things therein, in a general and natural way.

Wherefore to him alone that ordereth and disposeth all things according to his Divine will, and that Created the Heavens, Earth, Cœlestial Planets and Stars, and that calleth them all by their names, and that maketh them differ from each other in glory, and that giveth of his free will and pleasure the knowledge of Divine and Natural things to the sons of men, be ascribed all possible Praise, Glory, Power, Dominion, and Thanksgiving both now and for evermore, Amen.

With this Chapter I thought to have concluded, but since we have treated already of the Natural causes of the general accidents of the World, and that some of the Antients have judged of all these things by the Falling of *New-Years-Day*, and for that I have for some few years found them experimentally true, I shall adde this own Chapter more, for my Readers recreation and sport when he is so disposed; yet if he diligently observe the Effects, he will finde them for the most part come very near truth, though many times on the otherside they may deviate therefrom.

CHAP. XV.

Shewing how to judge of the General Accidents of the World by the Falling of New-Years Day.

Sunday. YOu are herein to observe on what day of the week *New-Years-Day* falleth; for if it fall on *Sunday*, a pleasant Winter ensueth, and a natural and kindly Summer and sufficient fruit; the Harvest will be indifferent for weather, yet some wind and rain it will produce, a temperate Spring and it seasonable; it denotes also many Marriages, plenty of Wine and Honey, the death of young Men and Cattel, robberies in most places, news of Prelates and Kings, and cruel wars towards the end of the Year, or at lest much dissention and discord amongh men.

Monday. If it fall on a *Monday*, the Winter will be somewhat uncomfortable; the Summer temperate; No great plenty of fruit, many fansies and fables dispersed abroad, many Agues, the death of Kings, Nobles and Great men, in most places marriages, and a downfal of the Gentry.

If

If on *Tueſday* there followeth a ſtormy Winter, and a wet Summer, a various harveſt, and moiſt Spring, Corn and fruit indifferent, yet Garden Herbs ſhall not flouriſh, great ſickneſs amongſt men, women and young children, and a mortality of Cattel, many men ſhall die of the Bloody-Flux, and every thing ſave corn ſhall be dear. Tueſday.

On *Wodenſday*, a warm Winter in the beginning, but towards the end ſnow and froſt, a cloudy Summer, plenty of fruit, alſo of corn, wine, hay, honey and other things, damage and hard labour to women with child, death to many children, plenty of ſheep, news of Kings and great wars and blood-ſhed towards the midſt. Wodenſday.

On *Thurſday* both Winter and Summer windy, a rainy Harveſt and a moiſt Spring, many Innundations towards the latter end of the Year, much fruit, and plenty of the fruits of the Earth and honey, but fleſh ſhall be dear, a death of Cattel, in general, great trouble, wars and commotions, and women ſhall be looſe and licentious. Thurſday.

On *Fryday*, a ſtormy Winter, and no pleaſant Summer, a moderate Spring, ſave only it will be windy, and an indifferent Harveſt, and ſmall ſtore of fruit, wine and honey, corn dear, many blear Eyes, Youth ſhall dye many of them, Earth quakes in many places, much Thunder and Lightning, alſo Tempeſt, and the ſudden death of Cattel. Friday.

Laſtly on *Saturday*, a mean Winter, a very hot Summer, a late harveſt, and a dry windy Spring, Garden Herbs ſhall be cheap, much burning, plenty of honey, flax and hemp, the death of antient people in moſt places, many Feavers, but chiefly Tertians, great rumours of wars, and ſudden murthers in many places for or upon little or no occaſion, &c. Saturday.

Thus much from the falling of *New-Years-day*, the which although the Illiterate and Vulgar may make uſe of, for the frequent verity thereof, yet would I not have them depend thereon, for I cannot (I muſt confeſs) finde any ſure ground why the Antients ſhould thus conclude; wherefore here I deſiſt with this Concluſion.

To God alone be the Praiſe.

FINIS.

The Post-Script.

To the Iudicious and Impartial Reader.

UPon the closure of these my Labours, and when so much of the Epistles was printed, that I could not conveniently bring in this which I am here to deliver unto thee, appears an invective, flashy, weak, ridiculous, inconsiderate, cholerick, raving and raylıng Pamphlet, against one which it seems he is displeased with for not concluding with him on the Annotations *which he published on* Jer. 10. 2. *The which as indeed ridiculous, so should I have smilingly passed it over in silence, and not rendered my self thus worthy of laughter in recording his folly, but that he was so absurd and childish as to bring me upon the Stage whom he knoweth not, and who is altogether a stranger unto him save for what the* Mendax Rufus Rolandus, *or* [*his Brother*] Orlando furioso *hath maliciously and contrary to his own knowledge delivered unto him.*

Upon the first sight thereof I perceived it to be a scurrulous Pamphlet, no more worthy the heeding then Politicus, Phreneticus, *or* Walkers *dissembling and lying* Occurences; *as it was composed of such like paper and variety of letter (being (I beleive) by the Printer published* gratis, *and therefore by him not thought worthy of better paper, letter or work, being such mean stuffe) so doth it contain the like phrensies, invectives and whimsical inventions and evasions; I shall not spend time or paper to mention any part thereof save only where he is pleased now and then (thinking he hath sufficient ground from the malicious aspersions of the unworthy before mentioned, for his imprudent and impudent taunts and language) to vent his washipness and froward crasiness against me; his reason I know not, unless it were for answering a* * *turn-coat of his own Livery, who had vainly and ignorantly attempted to beat down that which he is altogether ignorant of; or for that none could ever yet give me a Reply, though it hath been attempted with all the vigour and rigour that might be, but to no purpose, as appears by the first Book of this Volume.*

* Dr. *Homes*, who was when he commenced Doctor, a strong man for the Bishops, then he became a Presbyterian, and now a most detestable Independent.

In his 92 page he boldly tels his Reader, Sir Christopher Heydons large discourse, and Wil. Rameseys reply to Dr. Homes it sufficiently confuted. *But he doth not in the least tell us how nor make it plain; it is enough for this old man to sit at home, and hear people talk or read the title of Books, but search no further either for want of time or judgement; for if that patcht up pretended Reply to my Book, were ever perused by him, he cannot be ignorant that there is not any one Argument of Sir* Christopher Heydons *so much as mentioned, much less discussed or confuted; and as touching mine which this old* Tom —— (*if I might answer him in his own language, and shew him his plain stiling of me without being guilty of the same absurdity with him; or if I might vindicate my self from his aspersions by casting the same dirt in his face that he hath boldly done in mine*) *learnedly tearmeth a Reply, as his learned Confutor did before him; but sober men know it is prepostorous to call that a Reply which is an Answer; but it will quickly appear (as I have said) to the Judicious; by the first Book of this Volumne; that the main and chief arguments therein remain as yet both by him and others unshaken, nay by Mr.* Gataker *himself they are unrefelled, though much carped at as is plain by his subsequent words, where he affirmeth the alligation of both Sir* Christopher *and my self, that* Astrology *was revealed by* God *to* Adam, Seth, Enoch *and there posterity to be* frivolous and groundless, *as also at the lower end of his* 4 *page, and at the beginning of his* 168 *page, he doth not only hint at the same, but passeth*

paſſeth it over With a peremptory atteſtation of the contrary, Without either argument, proof, rime or reaſon againſt it; me thinks he ſhould not ſo frequently have taken me up, unleſs he could have proved by ſufficient grounds my Allegations to be frivolous, *as he is pleaſed to term them, and not thus frivolouſly to paſs them over With a bare ſaying* it is falſe, *Without any contrary demonſtration, and ſo deceive both himſelf and Reader; for I ſhall appeal to his own conſcience, whether he have ever peruſed by Book, or that pretended Reply and mine together; or if ſo, whether he is not convinced, not only that half my diſcourſe is wholly omitted by the rurall Replyer; but alſo that there is no ſolid and ſubſtantiall reply to any particular thereof, (laying aſide his ridiculous Whimſeys and weak quibbles and evaſions WhereWith that Pamphlet ſo copiouſly abounds) and this my appeal is not only to Mr.* Gataker, *but all Ingenuous ſouls who impartially will judge of the matter, and warily obſerve how my Words are by him ſet down contrary to my intent and purpoſe in many places, the better to make for his turn and idle conceits, by comparing mine With his.*

This I thought good to acquaint the World With, that they be not led away With error and tradition, having at this time ſo opportunely the opportunity of the Preſs, and not only ſo, but to demonſtrate alſo to the World, that notwithſtanding what Dr. Homes, *the above named* Rufus, *or this Mr.* Gataker, *can or have ſaid is altogether inſufficient to refel the Arguments contained in that Diſcourſe of mine; it is not his ſaying* Adam, Seth, Enoch, Abraham, Solomon, *and the* Patriarchs *were not* Aſtrological Philoſophers, *(Which of all Philoſophers are the chief) that will prove them not to be ſo; but ſince I have* Joſephus *his teſtimony* * *that they were ſo, and* Euſebius *his teſtimony,* that he was a man worthy of credit, Eccleſ. Hiſt. lib. 1. cap. 7. *Certainly I ſhould forefeit my faith credit, reaſon and underſtanding, if I ſhould beleive his teſtimony before the teſtimony of* Joſephus, *Who was by ſo learned and holy a Father of the Church as* Euſebius *deemed ſo Worthy and an Authentick Witneſs; or if I ſhould beleive that he hath any ground for his other weak evaſions wherewith his Book is fraught, that dares thus (contrary to his own conſcience and knowledge) aſperſe ſo worthy a man as* Joſephus *by queſtioning his credit, to whom the World is ſo abundantly engaged for his authentick and unparalled Works, the Which neither Mr.* Gataker, Wiſaker, Rufus, *or a thouſand ſuch animals are worthy to carry after him; But by this one thing is it plain to every Intelligent Reader, that his* tongue is no ſlander *(as we ſay) and therefore the rather to be excuſed, if in any place of his rabling patcht peece, he be found guilty of reproaching his betters, that dares thus (when he knows not otherWiſe how to anſwer* ad rem) *not only lightly eſteem the teſtimonies of the Antient Hiſtoriographers, but alſo of the Fathers, which but for brevities ſake, I could ſhew him how in innumerable places of their Works they acknowledge themſelves beholding to this learned* Joſephus; *but eſpecially* Euſebius *in almoſt every Chapter throughout his whole ten Books of his* Eccleſiaſtical *Hiſtory, and in ſeveral places therein plainly expreſſes in the aforenamed words, that* He was a man worthy of Credit: *the Which he cannot he ignorant of (certainly) being a profeſſed Divine. Judge thou then Reader, Whether is more worthy of credit,* Joſephus, *that (as I have ſufficiently ſhewed) teſtifieth* Adam, Seth, Enoch, *and the reſt of the* Patriarchs *were Aſtrologers and moſt exquiſite therein, and* Euſebius *that was a learned Father of the Church that teſtifieth* Joſephus *to be* a man moſt worthy of credit, *or learned* Rufus Rolandus, *and wiſe Mr.* Gataker, *who ſay they are not, and revile thoſe who have maintained the contrary, but not able otherwiſe to give any reply thereunto; but if one ſay, here is two to two, and ſo imagine we ſtand upon equal terms, I muſt needs tell him he will finde as much difference, as is between men and aſſes; yet to put the matter out of doubt, I ſhall give you one more, which is* Gerſon, *one ſufficient to countervail a thouſand ſuch* Rolands *or* Gatakers *that are oppoſite thereunto, Who in his Preface to his* Trilogium Aſtrologiæ Theologizatæ, *teſtifieth alſo that* Aſtrology was firſt revealed by God himſelf to *Adam. Nay farther* Joſephus *doth not only teſtifieth that this Science Was ſtudied by theſe* Patriarchs, *and that alſo* God *firſt revealed it unto our firſt Father* Adam, *but that* Seth *was ſo well skilled therein, that he foreknew thereby that the World ſhould be deſtroyed by the flood, and therefore ingraved it (with other Arts and Sciences) on two Pillars, the one of ſtone and the other of brik, and*

* *Joſeph. Ant. Jud. lib. 1. c. 2.*

that

that he ſaw that of ſtone to remain in Syria *in his dayes; Moreover he farther teſtifieth* * *that* Abraham *being exquiſite therein, and having learned it in* Chaldea, *the place of his birth, when he went into* Egypt *was the firſt that taught them* Aſtrology *and* Arithmetick, *the which teſtimonies (eſpecially carrying ſuch ſtrength of probability with them) I cannot beleeve ever were or ever will be queſtioned by the judicious and the more rational ſort of men.*

* *Joſeph. Ant. Jud. lib.* 1. *cap.*8.

And as touching Mr. Gataker *his raſh and inconſiderate aſperſion in reckoning me with the Impoſtors and Jugling knaves which abuſe this Noble Science, by their illegall practiſes,* (*the which I have in the* † *firſt Epiſtle, and* * *firſt Book ſufficiently declared againſt*) *in terming me* || a bird of the ſame feather; *I might juſtly tell him he is no better then a* Thom-as Wiſaker, *thus raſhly to conclude what he is ignorant off, but that I fear I ſhould be guilty of the like abſurd language with him, and be too plain with the old man, whom I muſt confeſs hath by this his raſh and inconſiderate affirmation, moſt extreamly over-ſhot himſelf; and were he not a Divine, I ſhould ſay he were doting or mad, thus highly to dare to affront one who he is altogether a ſtranger to; and this let me tell you Mr.* Gataker, *and excuſe your ſelf when and as well as you can, That it is neither the part of a Scholar, a Rational man, a Divine, a Presbyterian, or a Chriſtian, to aſſume liberty to aſperſe, vilifie and wrongfully accuſe your brother upon the bare hearſay of another, eſpecially one of ſo mean credit as is the pretended Author of the Reply to my Book in anſwer to Doctor* Homes, (*for I ſcorn to name him*) *who hath been of ſuch variety of Profeſſions, and is well known to be a time-ſerving fellow,* Ergo *not worthy the noting; for deny it if you can that it was not that pretended Reply that lead you thus to aſſume the boldneſs as to term me ſo confidently* a bird of the ſame feather *with Impoſtors; for as I have before declared in the* * *firſt Book, I never practiſed or ſtudyed it otherwiſe then for the ſatisfaction of my minde, and for my own pleaſure, and therefore good Mr.* Gataker, *take notice, that I ſcorn to be guilty of any ſuch mercenary practiſes; as much as you ſcorn to be termed or accounted ſchiſmatical or Jeſuitical; and that I am as free and innocent from thoſe abuſes of the Art, as you are guilty of abuſing me by this wrong accuſation, being blinded with errour, and deluded by the aſperſions and lying abuſes of that unworthy* * *fellow, and ſo in danger to ſhipwrack your diſcretion and judgement on the rock of Tradition, which if guided by Reaſon would have been ſafe, which I would have all men ſtudy to obtain, and then I queſtion not but that they will ſoon finde, that I abhor longer to live then I ſhould degenerate from my ſelf.*

† *Fol.* 6. 3.
* *Page* 58.
|| *Pag.* 168.

* *Cap.* 13. *fol.* 28.

* *Rufus Rolandus.*

Wherfore with this argument I ſhall conclude; Who ſo imputeth folly or madneſs to any man for his tenets, which he cannot refute that doth gainſay them, doth thereby abundantly prove himſelf to be a malignant cavilling fool, *and his arguings frivolous: But* Thomas Gataker *imputes folly to* William Rameſey *for the allegation aforeſad with his brother* Rufus, *yet can not refute what they gainſay,* Ergo ——

Die ħ. 11°. Junii,
1653.

William Rameſey.

FINIS.

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